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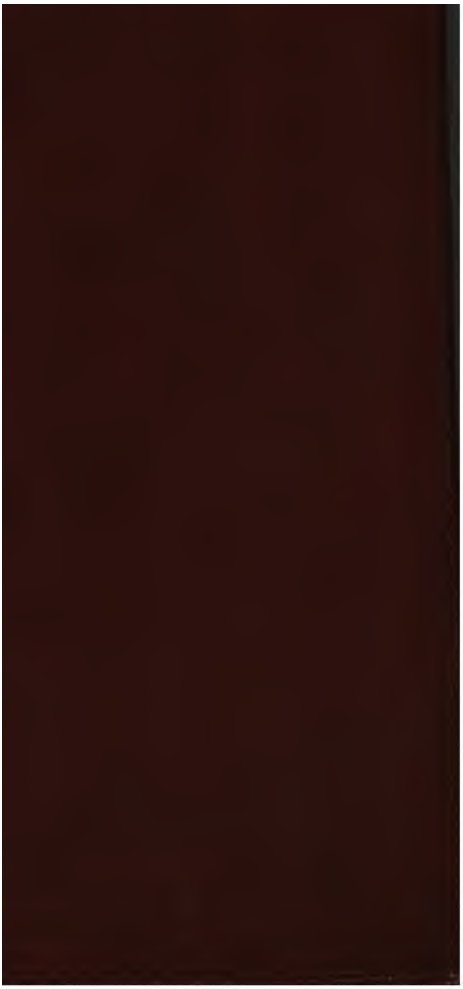

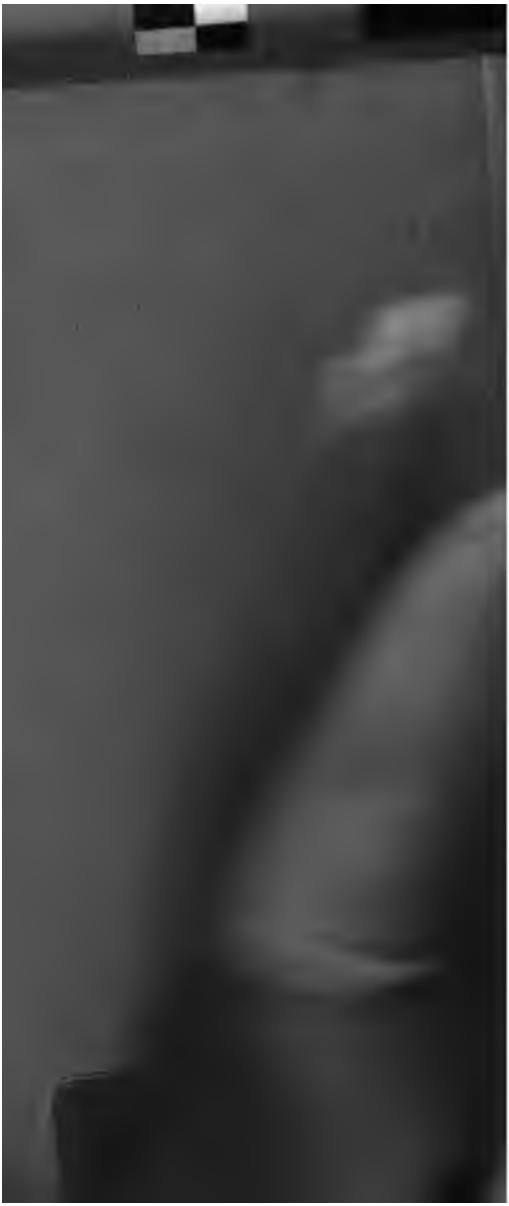

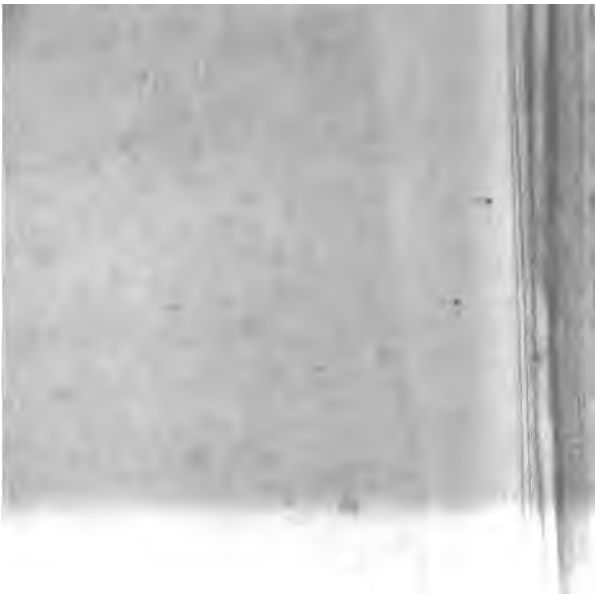

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1 History (General)

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Vol. I.

Nineveh is utterly demolished so that it is difficult to know where it stood, yonder is Babylon beautified with many towers, fortified with so great a Wall, it will shortly be more and in no better condition than Nineveh.

Lucians Charon

Published Dec.31. 1804. by R. Phillips, No.71 St. Pauls Church Yard London.

UNIVERSAL HISTORY,

ANCIENT AND MODERN;

FROM

THE EARLIEST RECORDS OF TIME,

TO THE

GENERAL PEACE OF 1801.

IN TWENTY-FIVE VOLUMES.

Factorum est copia nobis.

. . . . . .

Res gestæ regumque, ducumque, et tristia bella.

BY WILLIAM MAVOR, LL.D.

VICAR OF HURLEY, IN BERKSHIRE, AND CHAPLAIN TO THE EARL OF DUMFRIES.

VOL. I.

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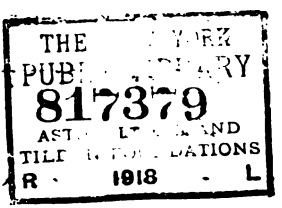
AND SOLD BY ALL BOOKSELLERS.

1802.

By T. Davison, White-friars.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TO HIS GRACE

ARCHBISHOP OF CANTERBURY,

PRIMATE AND METROPOLITAN OF ALL ENGLAND,

&c. &c. &c.

THIS VOLUME

OF

UNIVERSAL HISTORY,

IS

MOST RESPECTFULLY INSCRIBED,

BY

HIS GRACE'S

MOST DUTIFUL, AND VERY HUMBLE SERVANT,

THE EDITOR.

PREFACE.

)LACED in an amphitheatre of boundless extent, and surrounded by an immen- of objects, man is naturally inquisitive, and ighted with every new accession of know- ge. He who never felt a wish to investi- e the qualities and productions of the globe ich he inhabits; he who has no ambition become acquainted with the powers, the its, the instincts, of the different tribes of ng which people the earth, the air, and waters; must possess a singular apathy of llect, and want that ardent curiosity which he most striking characteristic of man.

But Natural History, to which the first en- ries of our species might reasonably be sup- ed to tend, presents too much general uni- nity to satisfy the excursive and contem- ive mind. What earths, fossils, minerals, etables, and irrational animals, are now, y always have been, with little variation. e annals of every thing that lives, except n, are precisely the same at this instant as y were a thousand years ago. Human nature he only object on which all our curiosity ht to centre; the well of knowledge from which

which we may draw for ever, without exhausting the living spring that supplies it.

Single out an individual: through how many revolutions of sentiment and action does he pass from infancy to maturity! How vigilant he is! how many facts does he store up in his memory! how do his passions develope themselves! and how different do the maxims that actuate him appear in their ultimate composition, from what they were in their simple elements! If it were possible to record with fidelity all the fancies that have passed through the brain, and all the feelings that have agitated the heart, sparkled in the eye, or flowed from the tongue, of any tolerably cultivated person, from infancy to age, what an extensive field would it present for meditation and use!

On the other hand, let us scan mankind as joined in social order or civil confederacy—mark their political manœuvres, their subtle contrivances to depress, circumvent, or subjugate each other; and what a busy picture will be displayed to our view! We shall often find them, through the means of error and prejudice, attempting to accomplish the most important ends of humanity; and, through the horrors of war, toiling to arrive at the enjoyment of a secure and cordial peace. We shall find the purest philanthropy blended with the most insidious arts of destruction; stratagem hid under the veil of public spirit; and the interests of communities and even nations frequently

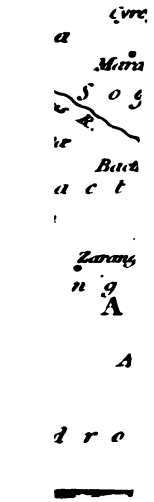
crificed, to gratify the sordid pas-
ne fantastic vanity of individuals.
open these springs of human action,
ce them to their source, is the pro-
HISTORY :—that study which,
l others, is eminently and empha-
proper object of our attention.—His-
ed, is "the storehouse of expe-
e mirror of duties, the source of
and the foundation of conduct and
It carries us back to primeval ages,
over time, and presents to our eyes
ious revolutions that have happened
d states. It opens to us the expe-
antiquity, and introduces us to the
ce of the illustrious dead, by ex-
eir living actions, their virtues, and
ts. Confined, without it, to the
our own observations, and shut up
narrow circle of our own preju-
must ever continue in a state of in-
l ignorance. What is the short
t makes up the longest life but an
ble point, in comparison with the
of ages which have elapsed since
on? And yet all we are capable of
nust be restricted to this point, un-
all to our aid the study of His-
ile the prudent reflections which
r science either affords us or gives
ortunity of making, teach us to be
re our time, and in a manner far
tual than all the moral lessons of the
greatest

pendently of the danger of his p
and the English Universal History, ir
large octavo volumes, is not only t
in its style and manner, but is too d
too expensive.

The field therefore still appeared t
open for attempting a work that mi
bine the advantages, and avoid the d
all preceding ones. The task is
but it has not been undertaken wi
reflection, and much valuable co-ope

To profit by whatever has been
particular historians, and to supply
been left undone on the general sul
been the leading aim. In forming
and defining its bounds, the Editor
solicitous to keep at an equal dista
the extremes of prolixity and brevit
studied to be clear, distinct, exact,
prehensive. He pretends to this, an
tends to no more. To all persons,
who find the Great Universal Hi
voluminous and too expensive, to sc
students, to ladies, and to circulatin
vate libraries, it is presumed this
be found a desirable acquisition.

In short, the Editor has received t
honourable testimonies of public ap
not to be sedulously anxious to des
secure a continuance of them on th
occasion; and from the zeal and att
the Proprietor, he has every reaso
that the work will, in all respects, pro
of general and lasting patronage.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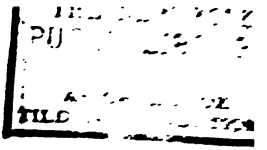

NIVERSAL HISTORY.

THE term *history* comprehends an account of all the remarkable transactions which have taken place among mankind. As *morality* e science of human life, *so history* may be de- d to be morality taught by example. There carcely a conceivable situation in which a an being can be placed to which history s not furnish a parallel. In every climate of earth, the constitution of man is fundamen- ; the same. He has the same faculties; the ... has the same general laws regulate

cumstance, independently of other considerations, highly delightful; he also deduces, often from an individual instance, a general conclusion, which enables him in future to determine what he ought to pursue, and what to shun; what he ought to applaud, and what condemn, on the occurrence of a similar agent, in a similar situation. History too, particularly in regard to youth, possesses an incalculable advantage over a system of morals. In history all is full of life and action; the knowledge hence derived will, therefore, be impressed with a vividness and force of conviction impossible to be conveyed by the cold formality of didactic rules. Were not this a matter of fact, which every one may observe, it would be rendered evident from the consideration, that morality is nothing more than the collective result of all the observations made at many different times, and by many different persons, upon the various states, and circumstances, and actions, of human beings in life—upon the universal conduct of man in society. Moral rules, indeed, always refer to something which *has been done*; but they are divested of all *agents;* the interest and charm of narrative are lost, and, consequently, the impression is proportionally feeble. The inchantment of story upon a youthful mind—a relation in which the intellectual eye is fixed on definite objects and agents, kindles an interest and an enthusiastic ardour, which instantly appropriate the instructions it may convey, and which are therefore instrumental in unfolding and forming the future character; and if the creations of fancy have such a powerful effect on the juvenile heart, how much more impressive and useful must be the genuine delineations of history!

History

History is naturally divided into two parts—ecclesiastical and civil. The first relates to the *præternatural* conduct of the Supreme Being towards his creatures, and to the relation they sustain towards him: the second treats of the various transactions of mankind among themselves, whether private or public, domestic or national. The last forms the principal object of the following work; the former will be only mentioned incidentally; or, rather, on those occasions alone where the concerns of religion are necessarily interwoven with civil affairs, and have been productive of civil events. Civil history is, moreover, subdivided into ancient and modern. These are also subdivisible into universal or partial, general or particular.

The design of the following compilation is to present an epitome of Universal History, both ancient and modern. It will, therefore, comprehend a succinct account of all the nations and states which have ever existed, and will contain all the leading historic facts, without descending to minuteness of detail.

But as it is of great importance, at the commencement of any study or science, to obtain a distinct view of the objects about which our attention is to be employed, and of the end we ought to propose to ourselves, we think it of moment to sketch a preliminary outline of our plan; by which we shall be enabled to mark the great æras into which history naturally divides itself; to mention the important revolutions which have taken place in the world, with their general causes and consequences, and thereby to exhibit a sort of historic map of the countries we are hereafter to traverse.

The great epochs above alluded to, into which civil history may be resolved, are the following:

1. *The creation of man.*
2. *The flood.*
3. *The beginning of profane history.*
4. *The conquest of Babylon by Cyrus, and the destruction of the Babylonian empire.*
5. *The reign of Alexander the Great, and the overthrow of the Persian empire.*
6. *The destruction of Carthage by the Romans.*
7. *The reign of the emperor Trajan, when the Roman empire reached its utmost extent.*
8. *The division of the empire under Constantine.*
9. *The destruction of the Western Empire by the Heruli, and the settlement of the different European nations.*
10. *The rise of Mahomet, and the conquests of the Saracens and Turks.*
11. *The Crusades.*
12. *The American and French Revolution.*

FIRST PERIOD,

From the Creation of Man to the Flood.

WITHOUT entering into any discussion respecting the most accurate chronology of this period, we shall adopt the Hebrew, which is commonly allowed to possess the highest authority. According to the Hebrew chronology, then, the creation of the world is placed in the year 4004 before the Christian Æra. The Chinese, Hindoos, and Egyptians, have made pretensions to a much earlier origin; but these pretensions are supported by no decisive historic documents, and must therefore be attributed to national vanity, which

which prompts every people to trace back their origin into the remotest antiquity, in order to give additional eclat to their own nation. The sacred writings furnish us with the only credible, or even plausible, account of this early period. From them we learn, that all the various species of human beings sprang from the same stock—Adam and Eve. From this fact we should be led to imagine, that the world would be but very thinly peopled after the lapse of many more centuries than this period comprehends; but we are, moreover, informed, that the lives of the antediluvians were protracted to eight or nine times the length of those of the present inhabitants of the earth, and that they retained their powers of procreation proportionally long. We are also told, that the antediluvian world was blessed with a milder temperature, and a clearer sky, than the most favoured clime of modern days—circumstances which must undoubtedly have formed a principal cause of the superior longevity and of the rapid population of its inhabitants. The direful diseases, and plagues, and pestilences, which infest the present degenerate race of men, were to them unknown; and we shall therefore cease to wonder at the populousness of the world before the deluge.

Our materials are far too scanty for us to judge correctly of the condition of the antediluvians. It appears, from a few facts incidentally mentioned, that they had made considerable advances in civilization. They had invented many of the arts, among which music, and the art of working in metals, are particularly mentioned. As the bountiful fertility of the earth provided them with a super-abundance of the means of subsistence,

they gradually became luxurious, effeminate, corrupt, even to a degree which almost surpas all after-generations. Not long after the fall malignant passions began to appear; and C possessed by the dæmon Envy, slew his brot Abel.

In this universal depravation of manners, simple and sublime religion of our progenitors a suffered pollution. Their religion, though purest *Theism*, whose truth had been confirme our first parents with the most unequivocal monstrations of divine power, was yet unabl withstand the violence of those evil propensi inherent in human nature, and which urged th blindly onward to their own destruction. T continued daily to grow more and more corr to heap crime upon crime, and pollution on po tion, till the Deity, provoked at their match iniquity, and perceiving them past all recov resolved to destroy them from the face of earth. He therefore caused a great and mig flood to overwhelm the world, and every liv thing, both man and beast, perished beneath

B. C. 2348. waters. But that the human race, and other species of animals, might not totally extinct, he previously communica his resolution to Noah, whom he commande build an ark sufficiently capacious to contain h self and family, together with two of every spe of existing animals: by these the new world afterwards re-tenanted. The occurrence of awful catastrophe is also alluded to by prof writers, and still more strongly verified by present appearances of the globe;

SECO

SECOND PERIOD.

From the Flood to the Beginning of profane History.

AFTER the waters of the deluge had subsided, so that the loftiest mountains began to lift their heads above the waves, the ark, after being long tossed to and fro upon the vast deep, is supposed to have finally rested on Mount Ararat, in Armenia. The human race was now to be regenerated from those eight persons only who had been preserved from the general overthrow; and the earth to be re-stocked with animals from those which, by divine command, had followed Noah into the ark. The scripture, our only guide, now deserts us, and we have no means of ascertaining how long Noah and his posterity remained in the vicinity of that mountain. At length, however, we find the whole human race assembled in Babylonia. Here their vain imaginations prompted them to undertake to build a tower, whose top might reach unto heaven. This being deemed by the Deity an act of presumption, as a punishment for their crime he confounded their language, and dispersed them over different parts of the earth.

The three sons of Noah are supposed to have set out in as many different directions; or rather Noah, at his death, is supposed to have bequeathed the whole world to Shem, Ham, and Japhet: but this account rests on no better foundation than that of conjecture; for on this point scripture is silent. Asia is supposed to have been allotted to Shem, Africa to Ham, and Europe to Japhet.

Gomer,

Gomer, the son of Japhet, is probably the father of the Gomerians or Celtes; his three brothers, Magog, Mesech, and Tubal, are the reputed progenitors of the Scythians, Samaritans, Tartars, and Moguls. Madai, Javan, and Tiras, three other sons of Japhet, are said to have been the founders of the Medes, the Ionians, the Greeks, and the Thracians.

Shem had five sons, Elam, Ashur, Arphaxad, Lud, and Aram. The first of these was the founder of the Persian nation; Assyria (now Curdestan) was peopled by the descendants of Ashur; Arphaxad settled in Chaldæa; to Lud, Josephus has assigned Lydia, though this allotment has been controverted; the posterity of Aram are supposed to have peopled Syria and Mesopotamia.

Of the children of Ham, which were four, Cush is said to have continued in Babylonia, and to have been king of the southern parts of it, afterwards called *Khuzestan;* whence his descendants are supposed to have migrated to the eastern parts of Arabia, and thence to the corresponding part of Africa. Mizraim, the second son, peopled Egypt, Ethiopia, Cyrenaica, Libya, and the remaining northern parts of that continent. The place of settlement of Phut, the third son, is unknown; but it seems to be generally allowed that Canaan settled in Phœnicia, and founded the nations of Judea.

Agreeably to what has been observed in the customs and manners of other infant nations, we find that hunting was the principal occupation among the original inhabitants of the world, as this, in the infancy of nations, is the only means of subsistence. The most expert and active sportsman would naturally become the leader; and

in

…by Asshur, which city became the 2447.
of the Assyrian empire. About
e time he also built two other cities, *Rezen*
hoboth; but the situation of these is un-

In Egypt were erected the cities of
, Theri, Memphis, Tanis, all governed by
spective kings. The scripture, moreover,
ime of Abraham, mentions the kings of
Sodom, Gomorrha, &c., governments
must have existed for a considerable time.
he descendents of Noah, like their fore-
before the flood, as they increased in po-
, and in the abundance of the means of
gan to degenerate. The different families
and being widely separated, and the world
ing broken into a number of independent
nents, the unity and purity of their reli-
re lost. In room of the fear of one Su-
God, a fundament al article in all religion,
tion appears to have had D[illegible] gods
selves, many of which [illegible]

B. C. 1921. only true religion. - This appointment termed the calling of Abraham. Fr Abraham was descended Isaac, and fr Isaac, Jacob, the father of the twelve Patriarc or head of tribes in the Jewish history.

The first considerable revolution which occ in history, after this period, is the migration the Israelites out of Egypt, where they had li in bondage for a period of four hundred yea This remarkable event was attended with most signal disaster to the Egyptians—some the nations inhabiting Judæa were also, at same time, exterminated. The Jews finally set

B. C. 1491. in Canaan, the promised land. In t great and memorable calamity of Egyptians, all their historic records app to have perished: for no mention is made of remarkable a catastrophe; and the general hist of Egypt, at this period, is plunged in the de est obscurity.

In process of time, the kingdoms of Nine and Babylon were united, which together form the basis of the Assyrian empire, whose aut rity continued supreme in Asia for seve centuries.

Javan, the son of Japhet, is the reputed pro nitor of the Greeks; though the time of his settlement has not been attempted to be asc tained. Chronologers, however, have endeavou to fix the date of the foundation of several of most ancient Grecian kingdoms. The kingd of Sicyon, near Corinth, is said to have b founded about the year 2090, before Chri and Inachus and Ogyges established colonies Argos and Attica, about two centuries af Inachus is said to have been the first who collec

ed writings supply the only documents on
we can rely with confidence.
state of the arts in these early ages is no
clearly delineated; yet it is not difficult to
, from the small number of historic facts
h we are in possession, a probable conjec-
at some of the arts must have made no in-
rable progress. Noah and his family
naturally communicate what they had learnt
their antediluvian brethren; so that the
uvians had not the disadvantage of infant
, in after-ages, of beginning their career
state of complete barbarism. They were
in possession of the most valuable mate-
rived from a civilized people, for the erec-
new civil communities. Accordingly we
em, at no distant period after the flood,
into large societies, building cities, and
ig kingdoms. These facts alone are ade-
roofs of the existence of the arts—and of

nations determine a certain quantity of gold silver substances in no form assisting to sup life, to be an equivalent for the exchange value of any commodity in barter. Inland c merce, therefore, at this period, appears to h been extensively carried on in the east.

The Phœnicians, from their contiguity to sea, very early engaged in maritime comme The authority of scripture is here supported the concurrent testimony of Herodotus. small portion of the science of astronomy kn and taught by the shepherd tribes, would natur be adopted, and perhaps improved, by these fant navigators; who therefore, in the cours a few centuries, had not only established an tensive trade by sea, but had become experien in navigation. The shepherd nations, before death of Jacob, could measure the duration of year by the revolutions of the moon—hence ginated the *lunar year*. To this was added observation of the fixed stars, which naturally the way to the discovery of the *solar year*. the Egyptians, and a few of the Asiatic nati had alone made such advances in the arts, science and in civilization. The other nation the world were, probably, at this time, plun in the deepest barbarism.

The histories of the extensive empires of As ria, and of Egypt—empires which, at their r shone forth with such dazzling splendour, n totally disappear, and are enveloped in impe trable darkness. There is a chasm in Assyrian history, after the reign of Nin the successor of Semiramis and Nin on the Assyrian throne, for a period of 800 yea and another in the history of Egypt, after rei

B. C. 1965.

ing condition, since its increasing popula-
ed it co inually to send forth colonies
ant nations. One of these colo- B. C.
according to common opinion, con- 1556.
d by Cecrops, landed in Greece, and
ed the famous city of Athens. A very plau-
doubt, however, may be hazarded on this
t. This colony, with much greater proba-
, set sail from Phœnicia—a nation equally
ous, and besides distinguished for its skill
igation: whereas the Egyptians, at this
, had no maritime commerce, and conse-
ly no practice in naval affairs. But it is of
moment whether this question be determined
. Cecrops soon made an attempt to civilize
ild and rude natives of Attica. He con-
ed twelve small villages, which afterwards
ed into the city of Athens, in which he pre-
upon the wandering tribes to fix their re-
e; he enacted laws, and introduced the
and religious worship of the Egyptians.
salutary regulations were adopted and im-
d by his successor: so that the Athenians

many of which had also made some adva towards a regular government. From proxi of situation, these states were continually broiled by mutual jealousies and animosi To prevent these intestine divisions, which n failed to harass and weaken themselves, which would eventually have exposed then the mercy of a foreign enemy, Amphictyon ceived the project of uniting the several un nected governments into one great confede to be cemented by a council, composed of d ties from the respective states. Amphictyon the address to prevail upon twelve cities join in this association, each of which, at sent one delegate only to the general assen which, from its founder, was called the *Am tyonic council*. Their number was afterward creased to twenty-four, and in the time of A ninus Pius, it amounted, according to Pausa to thirty. This memorable council held meetings at *Thermopylæ*. To add still greate fluence and solemnity to their character, thereby to fix the institution on the most foundation, they were moreover appointed t superintendence of the temple of Apollo at phi; where they likewise held their assem They met twice every year; and also on e gencies; and their deliberations were always subjects which respected the general intere the confederacy. We shall afterwards find, the Grecian states, thus closely united, able to repel the whole force of the Persian pire.

In the year before Christ 1322, the Isth games were instituted at Corinth. After regularly celebrated for some years, they interru

interrupted; but were afterwards re-instituted by Theseus, in honour of Neptune, when the time of their celebration formed an æra, from which the years were reckoned. The celebrated Olympic games were, according to the most received opinion, established by Hercules in honour of Jupiter-Olympius, after a victory obtained over Augeas B. C. 1222. These, however, were not regularly and constantly celebrated, till revived a third time by Coræbus, B. C. 776. From this period, they constitute an epoch, the first certain one which occurs in profane history, to which all important events are referred, and by which their chronology is settled. These games, together with the Pythian and Nemean, are immortalized in the odes of Pindar.

The salutary regulations of Amphictyon having produced security from any considerable internal animosities, between the confederated states, their restless activity now goaded them to undertake foreign expeditions for the general benefit. The first of these on record is the Argonautic expedition, the object of which was, in the allegorical language of antiquity, to recover the golden fleece from Æetes, king of Colchis, who had unjustly obtained possession of it by the murder of his son-in-law Phryxus. The detail of the fable is too long to be inserted in this place. The real object however of the expedition seems to have been, to settle a colony in the country bordering upon Colchis (now Mingrelia), and to open the commerce of the Euxine sea. They obtained here a specimen of the riches of Asia; and the success of the Argonauts may be inferred from the circumstance, that the Greeks were ever after inclined to Asiatic expeditions. B. C. 1263.

The next expedition of the Greeks, and one of the most celebrated in history, was that against Troy, a city of Phrygia Minor. B. C. 1184.

This renowned city, after sustaining a siege of ten years, was betrayed into the hands of the enemy by Æneas and Antenor, with some others, and Troy was reduced to ashes. After this catastrophe, Æneas with a few followers escaped into Italy, and became the remote founder of Rome. In the short period intervening between the Argonautic and Trojan expeditions, the Greeks must have made considerable improvements, at least in nautical science. The little fleet, of which the ship Argo was the admiral, could have been, from the infant navigation of that period, not superior in magnitude, and probably far inferior in accommodation, to our modern fishing vessels. The fleet sent out in the expedition to Troy, consisted, according to the lowest computation, of a thousand ships (Thucydides supposes their number to have been one thousand two hundred), the largest of which carried one hundred and twenty men each: the smallest fifty. We may therefore conclude, that the number of men engaged in this celebrated expedition amounted, at least, to one hundred thousand. These vessels also, must have been very rudely constructed; they were only half-decked; it does not appear that iron was employed in their construction; and the use of the saw, an instrument so necessary to the operations of the carpenter, was then unknown.

It is of importance however to enter a little more into detail in regard to Greece, than is either necessary or possible in respect of the other kingdoms or states we have be- B. C. 1196.

fore

and priest. There were also a number of
, subordinate to him, whose influence
heir particular clans or tribes was equally
ful with that of the prince over his imme-
ollowers. These were continually at war
ach other, and often with their king, whom
ver-wakeful jealousies sufficiently restrain-
m despotic encroachments. Each particu-
te exhibited, in miniature, the picture which
hole country presented prior to the time of
ictyon. To produce one great effect, it
ecessary that they should be made to act with
rt. Theseus therefore, about the year be-
Christ 1234, conceived the vast design of
ing together all the dispersed inhabitants of
into one town. He went from tribe to
settling their differences, and appeasing
animosities; proposing at the same time,
here should be a common agreement, and
hey should all become citizens of one city.

thenians; ordaining, besides, a common feast sacrifice, entitled Panathenæa, or the sacrific all the *united Athenians*. He moreover offered tection and various privileges to strangers o countries, who would come and settle in his city. All the power and splendour of the were thus centred in Athens. After these wise gulations, Theseus (according to Plutarch), ag ably to the promise he had made the people induce them to accede to his original propc laid down his kingly power, and organized a c mon-wealth; reserving to himself only the vilege of being their commander in war, and preme magistrate in time of peace.

We have here sketched the origin of the monarchy (for the resignation of Theseus merely nominal) of which history furnishes distinct account; and it is applicable not only the other states of Greece, but, probably v some small variations, to all the monarchies wl have ever arisen in the world. The durati however, of that established by Theseus was very considerable. The seeds of its decay been sown in the establishment itself. Thes had divided the Athenians into three classes— bles, husbandmen, and artisans. To the nol he committed the election of magistrates, the acting and execution of the laws, and the c duct of religious concerns. As a counterbala to this inordinate power, he bestowed many vileges upon the people; so that, from the prog of arts and manufactures, they obtained a su riority in riches, and were of course always superior in numbers. They, at length, bec uneasy under regal authority, and aspired to dependence. At the demise of Codrus, the

k

king, who died a voluntary sacrifice for the safety of his country, they abolished the regal power, proclaiming that none but Jupiter should be king of Athens. This revolution happened about the time that the Jews were dissatisfied with remaining under the government of the true God, and required a mortal sovereign, that they might be like other nations. B. C. 1070. B. C. 1095.

The government of Thebes, another of the Grecian states, followed the example of Athens. This city had been founded by Cadmus, with a colony from Phœnicia, near a century before the Trojan war, since which time it had been subjected to kingly government. The Thebans were a people proverbially stupid, and, notwithstanding the revolution in favour of liberty, exhibited nothing worthy of notice, till (seven hundred years after) under the wise and courageous conduct of Epaminondas, they rose to be the masters of Greece: a striking proof, that ability and virtue in the ruler communicate their corresponding great qualities to the subject. Similar revolutions took place about the same time in other states of Greece.

Athens and Sparta, however, from the pre-eminence they acquired, giving the character to the genius, the politics, and manners of the Greeks, demand our particular attention. On the decease of Codrus, the Athenians abolished royalty; but, in effect, the abolition extended to little more than the name: for they now established a perpetual magistrate, under the title of Archon, whom they invested with authority nearly equal to that of their former kings. This office continued three hundred and thirty-one years, in the

the family of Codrus, before they became thore
ly sensible that the alteration had contribute
tle to the progress of freedom. They ther
determined to lessen the dignity of the Arch
office, limiting the period of its continuan
three years. But the desire of liberty incr
B. C. 634. with its possession, and they deman
still further reduction of the power c
Archon. This commotion ended in a c
mination to elect nine magistrates with the
title, whose office should be annual, and
should be rendered accountable for the disc
of that office to the people. Here was a gig
stride towards liberty; and the people experi
such exuberance of joy and exultation at th
portance they had now acquired, as to be d
into every species of licentiousness. Thus
advantage they had gained terminated not
berty, but in anarchy.

Before this period, the Athenians had no w
laws; and their ancient customs, on acco
the successive changes in the government
lost their power to restrain the prevalent ir
larities. In this state of public affairs, I
B. C. 623. who was Archon in the 39th Olyn
undertook to compose a code of
These, from their inhuman rigour,
remarked, by Demades an Athenian orator,
written not with ink, but with blood.
offence was indiscriminately punished with
no distinction being made between the steal
an apple, and the commission of a murder.
B. C. 594. At length Solon, the wise, the
the good, appeared not only to rege
the age in which he lived, but to b
the eternal benefactor of the human race

eir eyes to Solon as their deliverer from ous disorders which at this period distract- te; and he was unanimously elected Ar- sovereign legislator. No man could be ted to give laws to his country. He had nuch of his time to philosophical and po- adies—had travelled over the greatest reece, and was, moreover, endued with ative calmness, and elevation of soul, sed him above the partialities of passion, him firm in the midst of danger. He ced his reform, by abrogating all the san- laws of Draco, except that which related r, for which he thought no punishment too severe. He next proceeded to new- e political law; then divided the people classes, according to their wealth. All ie offices of the state were shared by the st classes. The people were rendered in- of any office of government; but, as a ation for this, they were allowed a vote rtional assemblies—a privilege apparently and which at this period gave them, in- considerable weight; but was, in reality, rtant first step, from which they eventually l to supreme power. As a check upon eral council of the nation, in which all of public and of momentous concern ally determined, he instituted the senate opagus. The first was composed of four persons, one from each tribe, who pre- important bills which came before the r of the people: the second was a court e; but the number of judges, of which ted, is not accurately known. They have cessively limited to nine, to thirty-one,

to

to fifty-one, and sometimes to a greater numl and each of these might be the true one, tho at different periods: for it is by no means as tained that Solon was the original institutor of court. It is more probable, that he only in duced into it some new and important reg tions. From his time, as none but the wisest most virtuous of the Athenians were admitte members of this august body, it gained a w derful ascendency in the republic: yet he vided, that there should always lie an appe the people from the decisions of the magistrat a law which could not fail to secure the free of the state.

Solon also imposed this oath upon the Arch previous to their admission to office:—" they would observe the laws, and administer tice without partiality—that they would n allow themselves to be corrupted by tribes; if they did, that they would dedicate a statu gold, of equal weight with their own bodies the Delphian Apollo."—Such was the wise sys of government established by Solon: a sys which raised his countrymen to the highest p of prosperity, of glory and renown, and still mains a monument for the admiration of world. Except a period of about fifty years, (ing which the government of Athens had l usurped by Pisistratus and his family, the law Solon flourished, in full vigour, for a perio four hundred years.

The government of Sparta is equally fame history with that of Athens. Sparta, like the of the Grecian states, was originally divided a number of small principalities, subject eac its respective chieftain. Lelex is supposed

have been the first king. He had thirteen successors, whose reign terminated with the sons of Orestes, when the Heraclidæ obtained possession of the Peloponnesus, about eighty years after the Trojan war. Procles and Eurysthenes, the descendents of the Heraclidæ, shared the crown between them; and it is remarkable, that the succession, in a direct line, continued in this family for nine hundred years, ending with Cleomenes, in the year two hundred and twenty before the Christian Æra. B. C. 1516. B. C. 1102.

The Spartan government, however, did not assume that particular form, which has excited the wonder and admiration of posterity, till the time of Lycurgus. It was a peculiarity of the Spartan government, as already observed, to be administered by two hereditary kings. This institution Lycurgus left unaltered; but he was cautious to restrain their authority, by the creation of five officers, under the title of Ephori, whose power extended even to the imprisonment of the kings, if their conduct were thought to deserve such an indignity. He also established a senate (composed of twenty-eight senators) and an assembly of the people, agreeably to the plan of policy adopted at Athens; but the peculiar institutions, which form the distinguishing feature of his policy, and which rendered the Lacedæmonian government unique in the history of the world, are the following:—He destroyed all distinctions, by making an equal and impartial division of the land among the members of the commonwealth; he prohibited the use of money, either of gold or silver, substituting in its stead a cumbrous coin of brass and iron. By these two B. C. 884.

laws

laws he effectually secured his countrymen from the debilitating effects of luxury and effeminacy, as well as from the grovelling passion of avarice; and precluded the exhibition of riches and splendour, to tempt the cupidity of strangers. He ordained, that all the citizens should dine in common, upon the coarsest fare, and that no one whatever should be privileged to use a more luxurious died than the rest; that they should hold no intercourse with foreigners, permitting but few even to travel: these regulations prevented the introduction of foreign manners and corruption; and that the youths, as soon at they had attained their seventh year, should be intrusted to a public master, and their education left to the wisdom of the laws: they thus became the children of the state, rather than of their own natural parents. Even from their childhood, the Spartans were taught to endure labour and hardship—to love honour and liberty, and to suffer death itself without fear or regret.

The great object of this celebrated lawgiver was, evidently, to produce a free and warlike nation. This purpose his institutions were admirably calculated to effect. Though many of them are disgusting to modern refinement, and others neither practicable, nor deserving to be practised by modern states—still the general principle deducible from the history of Lacedæmon is important and just:—it is to the establishment of impartial laws, that kindled in every Spartan's breast an interest and a love for his country, to which must be attributed the Spartan's courage and magnanimity—the states' glory and renown.

The other ancient republics were established nearly upon similar foundations. But it is inconsistent

ed its utmost limits. The extent 1048.
ritories, however, was never con-
. The prodigious wealth and magnifi-
Solomon therefore will appear incredible,
xamine its sources. David, his father,
ssed immense spoils, by his conquests
various enemies; and Solomon had him-
olished, through the friendship of Hiram
Tyre, a commerce with the East Indies;
lmost inexhaustible riches of India, in
, are well known.
he death of Solomon we date the B. C.
f the Jewish Empire. The divi- 975.
ie kingdom into two, through the
ice of Roboboam, rendered it a more easy
he ambitious avarice of Shishak, king of
rho, five years after, pillaged Jerusalem,
he fortified cities of Judah. The com-
the East Indies was now discontinued,
sequently the principal source of its

that of Shishak being reputed to consist of si thousand cavalry and one thousand two hund chariots; that of Sesostris only of twenty-f thousand cavalry, indeed; but the number of chariots is increased to twenty-seven thousa This coincidence, we acknowledge, is not exa yet, if to this *general* agreement in number, add the difficulty, almost the impossibility of ing on any other king of Egypt, capable of und taking this expedition, in the days of Solom the argument must be allowed to be nearly c clusive.

Slishak having withdrawn his army, the Je were granted a short period to respire from calamities of war. In the year 941 B. C. he ever, Judea was again invaded by Zera, an Eth pian, with an army of a million of infantry, three hundred chariots. This army was oppo by another consisting of five hundred and eig thousand men, under the conduct of Asa king Judah, and defeated with great slaughter.

About this time, Syria begins to rise into torical importance. That kingdom commen in the days of David under Hadadezer, wh capital was Zobah. This prince had been feated by David in several engagements and p bably rendered tributary to him. One Rezon, he ever, before the death of David, rebelled agai Hadadezer, and gained possession of Dam cus, erecting there a kingdom, which rapidly vanced in power. The Syrian princes were t situated in the neighbourhood of the two r states of Israel and Juda (whose capitals were maria and Jerusalem); and being bitter enen of both, and desirous to establish their own po on the ruins of these two states, they availed th

se

gdom of Samaria by Shalmanezer, B. C. 740.
essor; the people being either mas-
or carried into captivity into Me- B. C. 721.
rsia, and the countries about the
sea.

e these transactions are taking place in the
re observe to arise in the West those for-
empires, destined hereafter not only to
, but to surpass in glory and extent of do-
, all the kingdoms of the earth. In Africa,
e was founded, according to one account,
69 B. C., according to another, not till
red years later. In Europe, the
st of the Peloponnesus by the Hera- B. C. 769,
lready mentioned, and which hap-
about 900 B. C. was followed by or 770.
derable increase in the civilization
ece; which was still further pro-
by the revival of the Olympic games, which,
ishing a certain and decisive epoch, facili-
not only the writing of the Grecian

THIRD PERIOD,

From the Beginning of profane History to the End of the fabulous Times.

THE third general period properly begins at the re-institution of the Olympic games, when Coræbus obtained the prize. From this æra, profane history rises in accuracy and authenticity, and the histories of different nations are consequently more to be depended upon. Our employment in this place will be, simply to give a concise delineation of the general state of the world at the conclusion of the period. The northern parts of Europe were probably but thinly inhabited with unknown and barbarous nations; yet whose posterity, in after ages, overran and subdued the empire of Rome. France and Spain were peopled by the Gomerians or Celtes. Italy was divided into a number of petty states, from colonies of Gaulish and of Grecian extraction, among which, Rome had already become one of the principal, and was now under the government of Servius Tullius. The Romans had enlarged their dominions, by the conquest of several neighbouring cities, particularly that of Alba Longa, whose inhabitants they had removed to Rome. The Athenians and Spartans, having become pre-eminent in Greece, were rivals of each other. The former were flourishing under the laws of Solon, actively engaged in navigation and commerce, and growing rich from their emoluments; the latter, under the martial institutions of Lycurgus, had become the most honoured and powerful people of Greece. Corinth, Thebes, Argos and Arcadia, had also arisen to considerable respectability. The ancient kingdom of

B. C. 568.

Assyria

ssyria was destroyed by Arbaces, governo
Iedia, and Belesis, governor of Babylon, a
ardanapalus, its weak, effeminate, and last e
eror, consumed in the flames of his capital; a
e inhabitants of Nineveh carried to Babylo
ven the materials of which it was built were r
oved, to strengthen or adorn that proud city
e most spacious and magnificent in the world
Nebuchadnezzer, a wise and valiant prince, now
lled the throne. In the year 587 B. C. he had
tally overthrown the kingdom of Judea; razed
e city of Tyre three years before, and over-run
he whole kingdom of Egypt. Josephus asserts,
hat he even conquered Spain, and reigned there
ine years, when he abandoned it to the Cartha-
inians; but there is some improbability in this
arration. The extent of the Babylonian empire,
hough not certainly known, must have been of
rodigious magnitude. According to scripture, it
rpassed in riches any which succeeded. It is
rtain that it comprehended Phœnicia, Palestine,
ria, Babylonia, Media, and Persia, and perhaps
lia; all of which countries, abounding in riches,
tributed to increase the splendour and magni-
nce of Babylon, and to swell the wealth and
er of the Babylonian monarch. When we
der all these circumstances, we can no longer
incredible the accounts of Herodotus re-
ng the unexampled grandeur of the city;
n we hesitate to believe, that its king must
een the most opulent and powerful upon
At this period there is a chasm in the
of Carthage for 300 years.

FOURTH PERIOD,

From the End of the fabulous Times to the Conquest of Babylon by Cyrus.

THE commencement of the fourth general period is dated from the end of the fabulous
B. C. 569. times, to the conquest of Babylon by Cyrus, and includes only the short space of thirty-one years. The occasion of this revolution was the following: Evil-merodach, son of Nebuchadnezzer, in a great hunting-match, on his marriage, entered the country of the Medes. This occurred in the life-time of his father. It happened, that some of his troops came up, at this conjuncture, to relieve the garrisons on the frontiers. These he joined to those within, and, with wanton and unprovoked hostility, began to plunder and lay waste the adjacent country. A revolt of the Medes immediately ensued, which soon became general over Media and Persia. Evil-merodach was repulsed, with great slaughter, by Astyages and his son Cyaxares. It does not appear that a reconciliation ever took place; on the contrary, the breach continued to widen; till Cyrus, the grandson of Astyages, completed the
B. C. 538. conquest of Babylon.

About the time of Nebuchadnezzer's death, which happened in the year 562, Crœsus, king of Lydia, subdued the Ionians, or Grecian colonies in Asia-minor. These, though obliged to pay tribute, and to furnish him some forces in time of war, were yet free from every oppression, and were therefore attached to his government. Now Crœsus was regarded by the Babylonians, if not as a subject, at least as a faithful ally: accordingly, when Cyrus was proceeding

onquer different parts of the Babylonish previous to his attack of the capital, the refused submission, notwithstanding the very advantageous terms. Cræsus himself n after defeated and taken prisoner. The then sent ambassadors to Cyrus, offering it on the terms formerly proposed. These w refused; and the Ionians, preparing to pplied to the Spartans for support. The , though they could not be prevailed upon their countrymen, dispatched ambassa- Cyrus with menacing instructions, to e returned a contemptuous answer, and he Ionians to submit at discretion, five fore the capture of Babylon. In this on we discover the origin of the mutual etween the Greeks and Persians. By med severity to the Greeks, Cyrus raised emy in this warlike people, which proved le by his successors, and which, proba- y wanted an union of councils and of vanquish Cyrus himself.

the æra of the conquest of Babylon, by he great Asiatic nations, hitherto so pro- n history, begin to lose their lustre, and nk in shade. At the close of this period, , it may be proper to advert to the pro- se nations, particularly the Babylonians, rians, and the Egyptians, had made in and sciences.

all nations, astronomy is the first science tracts notice; and its rude beginning is to the pastoral state of mankind. The emple of Belus, supposed by some authors remains of the tower of Babel, seems to n erected for the purposes of an obser- vatory.

vatory. It does not appear, however, that any c these ancient nations had advanced so far as t be capable of explaining the true causes of th phænomena of the heavens. The Zodiac was ver early invented by the Babylonians or Chaldean not by the Egyptians, as some have supposed.

From the accounts transmitted to us, we ca also form some notion of their advancement an taste in architecture. The most famous works Babylon—the walls of the city, temple of Belu hanging gardens, Nebuchadnezzer's palace, art ficial canals and lakes, and bridge of Babylon, a all instances of the grand and magnificent; b possess nothing of the elegant and beautiful. Th hanging-gardens, however, must have possesse beauty as well as grandeur; but it has bee supposed, and with some appearance of trut that these had never any existence. It is r markable, that Herodotus, who had himself visit Babylon, and enters into minute detail in his d scriptions of the other curiosities of this superb cit makes no mention of these gardens. As an e ample of their bad taste, and want of proporti in their buildings, we may instance the brid which was a hundred fathoms in length, and n quite four in breadth; the piers were distant fro each other only eleven feet and a half, and it w constructed without arches. The effect upon t view must have been such as to shock a co noisseur in the science. The construction arches and the orders of architecture were, yet, unknown.

The stupendous pyramids of Egypt, which s exist to evince the vain despotism and absurd perstition of man, may be referred to the sa class of buildings as those we have mention

former magnificence, either of Babylon
ineveh, not a vestige remains. The
these pyramids is five hundred feet in
ad each side of the base six hundred and
ree feet in length. The apex is thirteen
re. The second covers as much ground
st, but is forty feet lower. It was an
ery early prevalent in Egypt, and inculhe priests, that the soul would re-tenant
after the expiration of a thousand years:
rinciple, it was obvious to remark, that
ought, if possible, to be kept sound, and
der, to receive its old inhabitant. This
to the custom of embalming, or of
into the body those substances which
e had taught to be efficacious in stopping
ess of putrefaction. Bodies thus pre-
own by the name of mummies) were
n masses or coffins of stone, in which
o opening. These bodies thus remained,
erable preservation, to a period far beatmost limits of their hopes: for Egypmies are still to be seen, which are supbave been embalmed soon after the
f the pyramids. The pyramids were
erected as depositories for the remains
ptian kings. The absurdities of magic
gy were early prevalent, and continued
gypt.

ncient nations had, moreover, made
le proficiency in the arts of statuary,
and embroidery. The statues of Ba-
e very numerous, and nearly all of the
ler. There was an idol of gold in the
Belus, whose height was forty feet
e pedestal; its weight was a thousand

Babylonish

Babylonish talents, and its value equal to th millions and a half of our money. The Phœnici were skilled in the manufacture of precious sto and, in a wonderful degree, in the art of dyein purple. They were also, for that early per expert navigators, as commerce was their c occupation, and their principal source of wea The general character of these times, in regar the arts, and which is particularly exemplifie their works of architecture, is, that they h taste for the sublime rather than the beautifu that they preferred magnificence to elegance, splendor to usefulness. To which we may that, in all things, they were fond of show ostentatious parade; that they aimed mor dazzle the imagination than to affect the he that they would sacrifice millions at the shrin vain glory, rather than expend hundreds i work tending to the permanent interests of human race.

FIFTH PERIOD,

From the Destruction of the Babylonian Empir the Overthrow of the Persian Empire.

THE fifth period opens with a view of C in possession of all the East. Asia continued, for a time, in a state of tranquil The Jews, though they remained dependent t the Persians, were permitted to return to their own country, to rebuild their temple, an re-establish their ancient worship. Cyrus length, marched against Tomyris, queen of Massagetæ, a Scythian nation; but being qui

shed in a bloody battle, he was beheaded by order of the victorious queen. He B. C. s succeeded by his son Cambyses, who 529. led Egypt to the Persian empire. This nce also projected an expedition against the rthaginians; but the Phœnicians, on whom he ended for a supply of ships, refused to become ties in a warlike scheme against their former ntrymen.

In 517 B. C. the Babylonians became impa- nt under the oppression of the Persians, and olved to shake off the yoke. They therefore k precautions to store their city with all kinds provisions; of which, to prevent any unneces- y consumption, they resorted to the most bar- rous policy to be met with in history: they col- ted all the old men, women, and children, ether wives, fathers, mothers, brothers, or ers, and strangled them without distinction. is unexampled cruelty did not avail them. ius Hystaspes, then monarch of Persia, in- ed Babylon, and after a siege of twenty months it, through the treacherous artifice of Zo- s. Its strength would otherwise have with- his utmost efforts. To prevent a future re- f the Babylonians, from a confidence in the th of their city, he ordered the walls to be down from two hundred cubits to fifty in height. He then marched against the ans, in his way subduing Thrace; but this ion proving unsuccessful, he turned his gainst the Indians, conquering all the as far as the river Indus.

Ionians, in the mean time, revolted, and sisted by the Greeks; but, after a war of s, they were forced to submission, and treated

treated with great severity. The Greeks, v
had sent some ships to the assistance of the I
ans, took Sardis, and burnt it. This so enra
the Persian monarch, that he resolved upon
most signal vengeance on the Athenians, and u
the entire subjugation of Greece. To this ex
dition he was further encouraged by Hippias, v
had taken refuge in the Persian court. Hipp
a son of Pisistratus, had, in conjunction with
brother Hipparchus, become tyrant of Ath
His brother was assassinated, and himself banis
for an attempt to revenge his death. The enm
now excited between the Greeks and the Persi
terminated only with the destruction of the P
sian monarchy, B. C. 330.

Mardonius, the king's son-in-law, was pla
at the head of the immense armament now m
out for the invasion of Greece; but partly fr
accident, and partly from the inexperience of
general, the expedition miscarried. His f
army was considerably diminished by a surpr
of the Thracians; a great part of his fleet v
destroyed by a tempest; and he returned to his o
country with shame and disho nour. The rest
tion of Darius seemed to gain strength, and
malice to heighten, by the failure of this en
prise. Having displaced Mardonius, he sent
another mighty army, under the command of D
and Artaphernes. Of these, a hundred thous
foot, and ten thousand cavalry, were opposed
the great Militiades, only with ten thousand At
nians, and one thousand Plateans, and overthrov
with prodigious slaughter, in the plains of Ma
thon. It is computed that the Persians lost,
this expedition, no less than two hundred th
sand men. Darius, in no wise disheartened by

success

to Greece with the most numerous
corded in the annals of history. Accord-
ncient historians, it amounted, together
e superfluous retinue of servants, eunuchs,
men, to 5,283,220 souls. This prodigious
is supposed, by some, to be an exaggera-
The point it is unnecessary, and even
ble, at this period, to determine. However
e, the whole force was stopped, for three
ve days, at the straits of Thermopylæ, by
ivalled bravery of a small band of 300
s, commanded by the immortal Leonidas.
though he succeeded so far as to burn the
Athens, after it had been previously de-
was, nevertheless, every-where vanquished
nd land. His fleet was defeated at Arte-
and Salamis; and finding the bridge of
which he had erected over the Hellespont,
ed by storms, he was obliged to cross the
a a fishing-boat. Mardonius, one of his
ommanders, was left behind, with an army
000 men, for the purpose of reducing the
under the power of Persia; but at the

coverably reduced; having also brought a total struction upon the Sidonians, who had conn their assistance.

B. C. 403. The year 403 before Christ is rem able for the revolt of Cyrus against brother Artaxerxes Mnemon. Cyrus, had been appointed over Lydia and the sea-co assembled, under various pretences, an arm 100,000 barbarians, together with 13,000 G mercenaries. With this large body of forces marched against his brother, Artaxerxes, a tremendous battle was fought at Cunaxa, in province of Babylon, in which Cyrus was k and his army routed. Xenophon, the philoso and historian, was commander of the G mercenaries; and though they were then leagues distant from Greece, he conducted, astonishing military skill, the ten thousand w remained, through the heart of the ene country, in safety, to their native land. Th the famous retreat of the *ten thousand*, so hi commended by the Grecian historians.

Two years after, Agesilaus, king of Sparta vaded the Persian dominions, carrying te wherever he went; but in the heat of his quests he was called home to oppose the T bans and Bœotians, who were desolating his territories: these he overcame in the battl Coronea. From this period the Persians ra increased in prosperity till the time of A ander.

The Greeks, as before observed, had deliv themselves from the common enemy, by the tle of Platæa; but this event was succeede domestic dissensions, which proved far more

stru

re than even foreign invasion. The suc-
hich had attended their arms, and the glory
d acquired in their various conflicts with
sians, filled them with pride and insolence.
e Insolent ambition of Athens which must
rded as the real cause of the Peloponnesian
war which, for twenty-eight years, con-
to desolate the country, and to deluge it
lood, which swallowed up numbers of the
t and most illustrious men of Greece; but
finally terminated in the reduction of the
ninant power of Athens. The B. C.
s became insolent and domineering 404.
ir turn; and the inveterate hatred
which they persecuted the Athenians, at
nclusion of the Peloponnesian war, enraged
them all the states of Greece, and was
ally the destruction of their commonwealth.
nondas, at the head of the Theban armies,
d them at the celebrated battle of Leuctra;
ght years after, still further humbled their
at the battle of Mantinea, in which the
n commander was slain.

ugh the Thebans became independent and
able among the Grecian states, solely from
se councils and vigorous measures of Epa-
das, the Lacedæmonians had little cause for
ion at his death. This event may be said
e paved the way for the entire subjugation
ece by a foreign power. Macedonia, hi-
an insignificant and barbarous nation, to the
of the Grecian states, began, under the ac-
d enterprising genius of Philip, to rise in
and importance. Philip had studied the
war under Epaminondas, at Thebes. During
idence in this city, he had numerous op-

portunities of observing the divided and weakened condition of Greece. Of these opportunities he was eager to avail himself; and accordingly he early conceived the design of its conquest. Having, therefore, by his well-directed and vigorous efforts, speedily settled the affairs of his own kingdom, which, in the reign of his father, had been considerably reduced by the Illyrians, another barbarous nation in its vicinity, he immediately prepared for his projected invasion. The crafty policy of Philip prompted him to employ every engine of power or influence. By bribery, by promises, and intrigues, he gained over to his interest many of the most considerable persons in the several states; and notwithstanding he had to encounter some opposition from the Athenians and the Thebans, and still more from the masculine and impressive eloquence of Demosthenes, he finally made himself entire master of Greece, by the battle of Chæronea.

The circumstances of the country must be allowed to be highly favourable to the ambitious designs of Philip. All its great men had fallen, from intestine divisions and in domestic conflicts. Besides, that enthusiastic love of liberty, and thirst for military fame, which animated the soldiers at the battles of Marathon and Platæa, had departed, never to return. In their successive battles with Persia, they indeed obtained immortal renown, and freed their country from an invading tyrant; but to their subsequent intercourse with the Persians must be attributed that degeneracy which prepared them to be the slaves of Macedon. There are enemies more to be feared than those in arms: Persia communicated its indolence, its effeminacy, its pomp, its luxury—its vices

ices more formidable than its armies ravagin
heir plains.

Philip, having completely subdued Greece, me
ditated the conquest of Asia. He was preparing
o enter upon this great design when he fell by
assassination. He was succeeded by his son
Alexander, one of the greatest conquerors, and
consequently one of the greatest pests, the world
ver produced. This prince not only adopted,
ut extended, the ambitious schemes of his
ather. Being chosen general, by the Grecian
tates, against the Persians, he set out on his Per-
ian expedition with an army of 30,000 foot and
000 horse. With this army he conquered the
whole force of Darius in three pitched battles—
t the Granicus, at Issus, and Arbela; in the last
f which the Persian power was totally broken.

But the ambition of Alexander was not B. C.
o be satiated with the conquest of Persia. 331.
e aspired to universal empire. He now
vaded and reduced Hyrcania, Bactria, Sogdria,
d all that extensive tract of country at present
led Bukharia; and entering India, he reduced
the nations to the river Hyphasis, one of the
nches of the Indus. He would have proceeded
n to the eastern extremities of Asia, but his
liers positively refused to follow him further,
he was constrained to return. He retired to
ylon loaded with the spoils of the east, where
ied on the twenty-first of April, in the B. C.
y-second year of his age, not without 323.
picion of being poisoned. His reign
nued twelve years and eight months, and was
ed with uninterrupted success.

We shall now take a cursory review of progress of learning, and of the arts, in Gre The Greeks appear to have been so happily ganized as to be susceptible of whatever is and elegant. To this natural superiority delightful temperature of their climate ma no doubt, have principally contributed. softness and salubrity of the air, the regularity pleasantness of the seasons, the abundance purity of their waters, added to which, the ev varying face of the country, diversified, in thousand different forms, by hill and valley, lofty mountains and verdant plains—all these po out Greece as a country singularly adapted awakening the human faculties into a happy tivity—as fitting it for the birth-place of muses, and the nurse of poetic song. In mos the fine arts the Greeks are, to this day, unrival Their works of architecture, of statuary, an sculpture, have furnished models which h never been surpassed, and rarely equalled. the unwieldy massiness of the eastern pu buildings, the Greeks superadded elegance beauty. Of this, the temples of Jupiter Oly pius, and of the Ephesian Diana, are strik proofs. Phidias, who flourished as early as B. C. has made himself immortal by his stat of Minerva, and of Jupiter Olympius. Al the same time Zeuxis, Parrhasius, and Timanth attained to considerable excellence in the n art of painting.

In the various species of composition, t have furnished the purest examples for all succe ing nations. Poetry was cultivated and impro by Hesiod and Homer, who flourished a thous years before Christ, the last of whom is still

gar

garded as the first of epic poets. In dramatic poetry, Æschylus, Sophocles, Euripides, and Aristophanes, have deservedly gained high reputation. Herodotus first excited a taste for prose composition. His history, which he publicly recited at the Olympic games, was received with such flattering applause, that the nine books into which it is divided were denominated after the names of the nine muses. Xenophon and Thucydides have, perhaps, attained a still more elevated rank among historians. Demosthenes, for his manly and impetuous eloquence, has never been excelled.

Almost every species of philosophy was diligently cultivated, indeed, by the Greeks; but, except moral philosophy, it must be allowed, with very little success. The great Socrates taught, for the most part, a rational and sound morality. The number of sects of philosophy, as the Platonists, Peripatetics, Academics, Cyrenaics, Stoics, &c. &c. founded so many schools, whence flowed, to speak with great moderation, at least as much error as truth; and even this negative praise is, perhaps, more than is deserved. Plato and Aristotle, their most celebrated philosophers, could scarcely, though with design, have invented more effectual methods of confounding and embarrassing the human mind. We may draw, however, one important conclusion from the great variety of philosophical sects which existed in Greece; which is, that their existence is an incontestible proof of the freedom of the Grecian states. In the despotic governments of the East there was but *one* sect; and this was composed of the priests, who were the only depositories of those opinions, supposed unintelligible or dangerous to vulgar ears; but which constituted their systems

of

of religion and of philosophy. In Greece, kno ledge was accessible by all who had a desire learn. This freedom of sentiment is a capi source of the activity, the ingenuity—of the g neral mental superiority of the Greeks.—We n proceed with our narrative.

While the rapid and astonishing conquests Alexander were expanding the Macedonian e pire over the greater part of the nations of East, the Romans and Carthaginians were ma ing considerable advances in the West. It is rious and important to trace the origin and p gress of the Romans—to mark the success steps, by which, from a small band of lawl banditti, they ascended to universal domini We first behold them as a band of robbers, a as such, despised and hated by the surround states: for Italy at this period, like other inf nations, was inhabited by a number of small dependent principalities. The circumstances their situation naturally gave rise to contin animosities, which were commonly settled battles, in which the Romans, partly from a dent and partly from superior courage, were most always victorious. This uniform succ added to their ever martial and active temp very early inspired them with ambition. Had neighbouring cities possessed wisdom sufficien have comprehended their own interest, and the fore to have united their forces against th this small yet brave and aspiring people mig undoubtedly, have been crushed in their infar But the Italian cities were not only jealous the Roman but also of each other's power. Romans, therefore, had seldom or never to counter more than one state at a time, of wh the conquest was less difficult; and being kep perpe

e, or began the use of that weapon. Romulus, after he had conquered the i, found the Sabine buckler preferable to ed by his own people; he instantly enjoined

Hence the military skill of the Romans proved by the united experience of all the red nations. Another circumstance which rapidly to extend the limits of the Roman was the practice of always annexing the red territories to their own. Their conwars therefore, contrary to their effects ll other nations, instead of weakening for them an accession of strength.

Romans had made a considerable figure in ior to the expulsion of the kings, By re- the oppressive load of a tyrant, their elas- its rebounded with additional confidence olution. Their conquests now became far rapid and extensive. The consular state, succeeded to the regal power, was infi-

only way, in those times, by which it was possible to become pre-eminently distinguished. From the establishment also of a more just and impartial system of laws, every citizen felt he had a personal interest in the state. He was therefore animated to deeds of greater heroism: for he knew he fought for his wife, his children, his home—for the preservation of his laws, and of his country.

In 501 B. C. the Romans subdued the Sabines; eight years after the Latins; the city of Veii also, the strongest in Italy, was taken after a siege of ten years.

B. C. 399. But, amidst all their victories and successes, their state was suddenly brought to the very brink of destruction by a foreign enemy. Brennus, at the head of a numerous army of Gauls, made an irruption into Italy; and, having defeated the Romans at the river Allia, marched his victorious troops immediately to Rome, which he entered and burnt, without opposition. He then besieged the capitol, whither the affrighted inhabitants had fled as their last refuge. The intrepid Gauls ascended the Tarpeian rock, in the night, at a quarter where the capitol was most accessible. As the ascent in this place was deemed impracticable, the sentinels stationed here were not sufficiently on the watch, and had fallen asleep; every thing was favourable to their enterprise, which would now, almost in an instant, have been successful, when the sentinels were awakened by the cackling of some sacred geese kept in the temple of Jupiter, and the few of the enemy which had ascended to the top of the rock were tumbled headlong to the bottom. This failure, however, did

ne was rebuilt with additional splendour; ow a general revolt took place among the s formerly subdued. The Romans were, er, successful in quelling these insurrec- and the state was once more raised to a hing condition: yet its limits, at eath of Camillus, did not extend han six or seven leagues from the B. C. 352.

: republic, from the beginning, was agitated ernal dissensions, which gave encourage- to the conquered nations to revolt. The of these disorders may be traced to the ori- onstitution of the state. Romulus had di- the people into two classes, *Patricians* and *ns*. Between these there were perpetual ities, arising chiefly from the encroach- and oppression of the Patricians. At , on occasion of the well-known secession Plebeians to the *Sacred Mount*, the tri-

yoke. In such times of anarchy there was n leader whom the armies were disposed to obey for from the decisions of the consuls themselve there lay an appeal to the people. They there fore resorted to the singular expedient of creatin an officer, called Dictator, from whom ther should be no appeal; but, as his authority was ab solute, his office expired with the occasion whic gave it birth. He commonly led on the Roma legions to war and victory. In process of time the people so far prevailed as to obtain the gran of having one of the consuls elected from thei own body. A greater union in the councils an measures of the Romans was the necessary con sequence, and the subject nations were awed int obedience. From this period, then, are to be date the distinguished prosperity and pre-eminent glor of Rome. At the death of Alexander the Great they had gained considerable respectability in th estimation even of foreign nations.

The Carthaginians, at this period, were accu mulating immense treasures by commerce; yet as they had hitherto encountered no powerful ri val, their advances in the art of war were far in ferior to those of the Romans. About this time however, the island of Sicily rises into histori notice, which might be said to be the occasion o their initiation in the art of war. The first inha bitants of this island, of which history gives an account, were called Sicani, Siculi, Læstrygone &c. but of these we know little more than th names. The Greeks settled some colonies her

B. C. 710. according to report, in the second year o the 17th Olympiad. These founded s veral cities, of which Syracuse was th capital; and the Syracusans having, at lengt subject

ted the original inhabitants, Gelon became
st king (styled by the Greeks *tyrant*) B. C.
racuse. Neither the precise time 483.
ause of the first invasion of this
by the Carthaginians is ascertained. We
ld, that a part of Sicily was in their posses-
s early as 505 B. C.; though twenty-eight
after they were totally dispossessed by Ge-
The numerous attempts, however, of the
aginians to regain their former possessions,
ise to many and bloody wars between them
e Greeks; and prior to the year 323 B. C.
d them again possessed of a considerable
f the island, whence they could not hence-
rd be dislodged by the whole force of Greece.
be proper to observe too, that, after the
ction of Tyre by Alexander, the Cartha-
s had the command of almost all the com-
of the western world. Whether they had
y made any settlements in Spain is not
; but it is certain that they traded to that
ry on account of its gold and silver mines,
latter of which it was peculiarly abundant.
so probable that they traded to Britain for
ke of its tin.

SIXTH PERIOD,

the Death of Alexander to the Destruction of Carthage by the Romans.

E historical picture which the commence-
ment of the sixth period presents, is that of
e eastern part of the world, from the con-
of Italy to the river Indus, united into one

vast empire, yet without a head—a monun pillar to the victories of Alexander, despoi its capital. The western world teems with and savage nations, about to be brought in s subjection to the rival republics of Rome a Carthage.—Alexander had named no succe but had left behind him a victorious, hithe invincible army, commanded by experience ambitious officers, all aspiring to the su power. Amidst the terrible dissensions and flicts to which such a state of things mu continually giving birth, every individual o family of this great conqueror—his mother, v children, brothers, and sisters, were all cu At length four new empires arose out o dominions of Alexander. To Cassander we signed Macedonia and all Greece; to Antig Asia Minor; to Seleucus, Babylon and the e provinces; and to Ptolemy Lagus, Egypt a

B. C. 301. western ones. Antigonus, however ing soon defeated and killed by Sel and Lysimachus, at the battle of

the greater part of his dominions fell to Sele but several provinces, in the prevalence of disorders, resolved to shake off the yoke of cedonia; and hence were formed the king of Pontus, Bithynia, Pergamus, Armenia Cappadocia. The two most powerful and manent empires were those of Syria a Egypt; the first founded by Seleucus, the by Ptolemy Lagus. Greece had gained lit all these commotions and revolutions: thou was prevented indeed from internal dissensi was subjected to a grievous oppression fr Macedonian tyrants.

While the empire of Alexander was thu

es, in the east, by the rival ambition of
cessors, the Romans and Carthaginians
xerting all their efforts, and making rapid
es, in enslaving the nations of the west.
Italian states, the Romans added one after
r to their empire, till they had re- B. C.
the whole of Italy under their do- 253.
. They experienced but one check
headlong torrent of their victories. This
rom Pyrrhus, king of Epirus, whose con-
ambition conceived it an easy achievement
uer all Italy. Accordingly, having B. C.
that country, he maintained a war 271.
years; when he was utterly over-
by Curius Dentatus.

Romans having now conquered and secured
hing at home, their ever-restless and en-
ng ambition stimulated them to look
for conquest and plunder. A pretext was
anting. The Carthaginians, by being in
ion of a great part of Sicily, and having
ized upon Corsica and Sardinia, were too
neighbours of the Romans not to excite
ealousy; and, agreeably to their most san-
wishes, their assistance was now solicited
Mamertines against Hiero king of Syracuse
s. Carthaginians. They embraced the op-
ity with the utmost alacrity, imme- B. C.
commencing a war against the Car- 264.
ians, which lasted twenty-three

This is the first of the three *Punic wars*,
brated in the Roman history, which ended
to the disadvantage of Carthage, owing
to the bad conduct of her generals. Its
uence was, the entire loss of Sicily, and
after of Sardinia, to the Carthaginians.

The Romans gained also another considerable advantage in this war: they were taught by it the art of fighting by sea. A Carthaginian vessel being wrecked on the coast of Italy, it was used as a model; and in three months a fleet was fitted out, and intrusted to the command of the consul Duillius, who, in the first naval engagement, came off victorious.

The progress, and particularly the event, of this war demonstrated to Hamilcar Barcas, the only able Carthaginian general, that, unless the most vigorous measures were taken, Carthage must in the end fall a victim to the ambition of Rome. He conceived therefore, that the best, if not the only method of warding off this dreaded blow, would be, to raise themselves to an equality with Rome by completing the conquest of Spain; in which country they had already considerable possessions, whence they derived great advantage in consequence of the abundance and richness of its mines. Having therefore quelled a rebellion of mercenaries, who had besieged Carthage, he immediately engaged in the undertaking with great ardour; but his death prevented its completion. His son Asdrubal prosecuted his design with such vigour and success, that the Romans, jealous of his advances, prevailed upon him to enter into a treaty, by which it was stipulated, that the river Iberus should be the boundary of his conquests. It is probable that this treaty was never ratified by the senate of Carthage; and if it had, Hannibal, the son of Asdrubal, and his successor in the command, who had sworn perpetual enmity to the Romans, would never have been bound by any ratification which withheld him from his revenge. At the age of

-twenty being chosen general, he sub-
three years all the nations of Spain which
ed hostile to the Carthaginian power;
er a siege of eight months, took Sagun-
The fall of this city, which was in alliance
Romans, kindled the second Punic war.
al now crosses the Ebro, the Pyrenees,
Alps, and pours, with dreadful irruption,
nto Italy. He defeated P. Corn. Scipio
npronius near the Rhone, the Po, and the
then crossing the Apennines he invaded
; and having conquered the consul Flami-
ar the lake Thrasymenus, he soon after
two consuls C. Terentius and L. Emi-
Cannæ, where he overthrew the Romans
most unexampled carnage. Hannibal,
s signal victory, is chargeable with a very
nsible fault, in delaying to march his army
ately to Rome; which, according to his
must have fallen, in the general conster-
an unresisting sacrifice to his superior
Fabius Maximus, who was created dic-
this emergency, refused to come to a
engagement, but continued to harass his
by ambuscades and countermarches. This
conduct allowed the Romans time to re-

ellus, however, was the first who, by gain-
e advantage over the Carthaginian, con-
he Romans that Hannibal was not invin-
Being recalled, with his victorious army,
icily, which he had completely subdued,
se the common enemy, he engaged him
ral successful conflicts; but at length fell
mbuscade. Hannibal sent to Carthage for
rcement of troops. The senate of Car-

thage began to be envious of his rising gre
ness; and he was not only denied the necess
supplies, but ordered home to defend his o
country from a Roman army, which had inva
it, under the command of Scipio.

Hannibal, even in the zenith of his good f
tune, had, with provident wisdom, concluded
alliance with Philip of Macedon; yet this pri
seemed now to be possessed with similar infa
ation: he did not perceive that his own inte
was involved with that of Carthage. Had Ph
sent an army to the assistance of Hannibal, i
mediately after the battle of Cannæ, Rome m
undoubtedly, have been forced to have accep
that offer of peace which she so haughtily reject
The conqueror of Italy, therefore, was obliged
abandon his designs, for want of the small ad
tional number of twenty or thirty thousand m

Scipio's view in carrying the war into Afi
was similar to that of Hannibal in his invasion
Italy, and was attended with superior succ

B. C. 188. He was joined in Africa by Masini
king of Numidia, by whose aid Hanni
was overcome at the battle of Zar
which terminated the second Punic war.

The event of this war was the prelude to
universal empire of Rome. The other nati
of the earth were about to reach the crisis
their fate. Egypt, Syria, and Greece, secon
the ambition of the Romans in hastening t
own destruction by intestine divisions and r
tual wars. Syria, at this time governed by A
tiochus the Great, notwithstanding a defeat
of the Parthians, was still very powerful. H
nibal, therefore, having taken refuge in
court after his defeat at Zama, endeavou

to convince him that it was his interest to make war upon Rome. The monarch listened to that experienced general with attention and approbation; but his measures were dilatory, his operations devoid of vigour, and he neglected the wise counsel of Hannibal, which urged the most speedy and vigorous opposition to the Romans, by his invasion of their own country. Carthage also, with singular infatuation, refused all assistance against that proud nation, which, without provocation, was about to doom her to irretrievable ruin.

In Europe, the states of Greece, indignant at the oppression of Macedon, had come to a resolution of shaking off the yoke. Hence originated the famous Achæan league, which continued 130 years. The confederate states, however, did not continue to act in concert; and on occasion of some new acts of tyranny from Philip, at this time king of Macedonia, the Etolians, who were the most aggrieved, determined to call in the Romans to their assistance against that prince. The Romans willingly obeyed the call; and the Etolians, by their aid, overcame Philip; but the advantages of the victory redounded chiefly to the Romans. B. C. 284.

The Etolians having at length discovered their error, attempted to correct it by an expedient still more dangerous. They now invited Antiochus, king of Syria, to defend them against the Romans. Antiochus readily accepted this invitation, while he disregarded the wiser advice of Hannibal; but was severely punished for his imprudence. The small body of forces which he landed in Greece were easily overcome, and he was obliged by the Romans to retire beyond Mount Taurus, and amerced in an annual fine of 2000 talents; a sum, indeed, which his revenues were

were inadequate to discharge. The Macedonia
were by no means disabled, but still continu
formidable. Perses, the successor of Philip, r
newed the war; and the loss of a decisive e
gagement is attributable only to his own cow
dice. His kingdom, therefore, submitted to t
Romans.

The next object of ambition to the Rom
B. C. was utterly to exterminate the Cartha
167. nians, who were still possessed of no c
spicable power. They wanted no pret
for this: it was sufficient for them that Carth
was an unequal match for the omnipotence of
Roman arms. War, therefore, was declared
third time against this devoted state; and
flames (kindled by Scipio, the second Africanu
in which it consumed, raged incessantly for
B. C. venteen days. The same year, the Grec
146. states were deprived by Rome of
short-lived liberties which she preten
to grant them, by the entire destruction of C
rinth.

The only other remarkable transaction wh
occurred, during this period, is the oppressior
the Jews by Antiochus Epiphanes, king of Sy
After their return from the Babylonish captiv
the Jews had been subject to Persia till
time of Alexander: they were afterwards in s
jection either to Syria or Egypt, as the chan
of war between these two kingdoms happened
determine. Egypt being at length considera
reduced by Antiochus, the Jews fell under
power, and were treated by him very tyrannica
On a report of his death, therefore, they sho
some signs of joy; when Antiochus came aga
them in all the fury of revenge, took Jerusa
by storm, and committed such acts of cruelty
outra

outrage, that the wretched inhabitants were constrained to fly to caverns, and holes of rocks, to escape the fierceness of his wrath. Their religion was abolished; their temple profaned; and an image of Jupiter Olympius set up on the altar of burnt offerings. This profanation is supposed to be the *abomination of desolation*, spoken of by the prophet Daniel. In 167 B. C. however, the true worship was restored by Mattathias in most of the cities of Judea: next year the temple was purified, and the divine rites re-established, by Judas Maccabæus. To these events a long series of wars succeeded between the Jews and the Syrians, in which the Jews had commonly the advantage. These were not finally terminated when the destruction of Carthage took place; which catastrophe properly closes the sixth general period. B. C. 170.

SEVENTH PERIOD,

From the Destruction of Carthage to the Death of Trajan.

THE seventh epoch begins in the year B. C. 146, and presents the ruins of the Greek empire, in the declining states of Syria and of Egypt. The Syrian empire comprehended, at first, all Asia, as far as, and even beyond, the river Indus. In 312 B. C. however, the Indian provinces were ceded, by Seleucus, to one Sandrocottus or Androcottus, a native, for a reward of 500 elephants. This Androcottus subdued all the countries between the Indus and the Ganges; and the greatest part of India may, from this time, be considered as independent of the Syro-Macedonian

donian kings. The revolt of the Parthians and Bactrians, from Antiochus Theus, tended still more to hasten its decline. The former held in subjection that vast tract of country now called Persia, and could never after be subdued. In the beginning of this period, then, we find the Greek empires of Syria and Egypt diminished by the loss of India, Persia, Armenia, Pontus, Bithynia, Cappadocia, Pergamus, and other countries; and the general state of the world was as follows: Asia was divided into the empires of India, Parthia, and Syria, with the lesser states of Armenia, Pontus, &c. above mentioned. Arabia also, which had maintained its independence since the time of Ishmael, the son of Abraham, began, even in the sixth period, to rise into consequence. In Africa existed the kingdoms of Egypt and Æthiopia; the territories of Carthage in subjection to Rome; together with the kingdoms of Numidia, Mauritania, and Getulia, also about to be swallowed up by the insatiable ambition of the same rapacious power. The barbarous and insignificant nations to the south of these, were objects unworthy of the Roman dignity, and therefore remained in security. The Gauls, the Germans, and a few Spanish nations, were the only people in Europe who dared to resist the Roman arms. These, from inferiority in military skill, engaged in a very unequal contest.

B. C. 250.

In 155 B. C. the Spaniards, who had been subdued by Scipio Africanus during the second Punic war, revolted, but were reduced by the destruction of Numantia; and the famished inhabitants perished in those flames which themselves had kindled. Attalus, king of Pergamus, having bequeathed, at his death, to the

B. C. 132.

the Roman people all his goods, they interpreted his expressions in their utmost latitude, and seized upon his kingdom, reducing it to a Roman province under the name of *Asia Proper*. Majorca, Minorca, and Ivica, together with several nations beyond the Alps, were likewise brought into submission. B. C. 122.

In Africa the arms of Rome were equally successful. Numidia and Mauritania helped to extend the Roman territories; the former of which was totally reduced. B. C. 105.

By the decline of the empire of Syria in the east, the Jews were enabled to recover their liberty, and even to give to their dominions an extent equal to that which they possessed in the days of David and of Solomon. The civil dissensions between Antiochus Grypus and Antiochus Cyzicenus, encouraged the cities of Tyre, Sidon, Ptolemais, and Gaza, with other places, to declare themselves independent. These defections gradually promoted the decline of the Syrian monarchy, till Tigranes, king of Armenia, seventeen years after, completed its reduction. When this prince was conquered by Rome, Syria became a Roman province. About this time, the victorious career of the Romans received a mighty check from Mithridates, king of Pontus. This ambitious and bloody tyrant commenced his reign by the murder of his own mother, who had been left co-partner in the kingdom. He afterwards put to death the two sons of his sister Laodice, which she had by Ariarathes, king of Cappadocia, in order to place on the vacant throne one of his own sons, a child not more than eight years old. Nicomedes, king of Bithynia, having married Laodice, the widow of Ariarathes, B. C. 100.

Ariarathes, alarmed at these cruel and arbit proceedings, suborned a youth, as the *third* so Ariarathes, to be king of Cappadocia; sen Laodice to Rome to attest his legitimacy, the consequent justice of his title. On the o hand, Mithridates, not behind them in arti dispatched Gordius, the governor of his son Rome, who declared that the youth who *the* on the throne of Cappadocia was the third and lawful heir of Ariarathes. The Romans, ing thus made arbiters in this intricate affair, tled the dispute by depriving Mithridates of padocia, and Nicomedes of Paphlagonia. Mi dates being thus crossed in his ambitious des upon Cappadocia, instantly flew to arms ag

B. C. 89. the Roman republic. This famous the longest, and one of the most preg with danger and death Rome ever sus ed, was finally brought to a close by Pompe

B. C. 63. Great, after having lasted twenty-six y The kingdoms of Armenia, Cappad and Bithynia, had before submitted t Roman power.

Not long after, the kingdom of Judea was

B. C. 64. verted into a Roman province by I pey, who at the same time obliged Hy nus, its sovereign, to resign Cœlo and Phœnicia, which had acceded to Judea b conquests of his predecessors. All the east, t fore, from the Mediterranean sea to the bo of Parthia, was now subject to the dominic Rome.

In the west some remains of liberty still isted among the Gaulish and Spanish nat The Gauls, who were not finally subdued ti time of Julius Cæsar, made frequent and ter

irrup

ons into Italy. Julius Cæsar, moreover, in arlike expeditions, visited Germany and ; but did little more than visit them. In of those countries were his conquests extensive or permanent. In the civil wars n him and Pompey, he seized upon the m of Mauritania, and those parts of Numi- hich had been left in possession of their . Egypt alone remained; Cyre- B. C. vas bequeathed to the Romans; and 58. finding Cyprus guilty of possessing , she too fell a victim to his avarice. The sive amours of Pompey, Julius Cæsar, and Anthony, with Cleopatra, the beautiful of Egypt, served even more than the inter- sensions of the republic to protract the dis- n of that kingdom. Egypt, how- B. C. ighteen years after the battle of Ac- 9. which determined the fate of An- and Cleopatra, was reduced to a Roman ce.

ile the arms of the republic were thus vic- s abroad, it was convulsed and tortured with ting dissensions at home. The bloody se- s of the Gracchi, which engendered such and inextinguishable hate between the pa- ts and plebeians, properly dated their origin he siege of Numantia in Spain. This small which contained no more than 4000 fighting resisted for six years the whole force of the n army which besieged it, on one occasion it a most terrible and disgraceful over- . Of the 30,000 which opposed the Nu- nes, 20,000 were killed, and the remaining 0 so hemmed in as to be allowed no possi- of escape. In this extremity they nego-

tiated a peace, by which it was stipulated: 1. That the Numantines should suffer the Romans to retire unmolested. 2. That Numantia should maintain its independence, and be reckoned among the Roman allies. This treaty the Romans had the iniquity to violate; but, to compensate this violation, ordered the commander of their army to be delivered up to the Numantines, who insisted that his army also should be delivered up: this was refused, and the war being renewed, terminated as above related. Titus Sempronius Gracchus had been one of the most active in promoting the above-mentioned peace with the Numantines, and consequently had been in equal danger with the commander in chief of being given up to their mercy. This was a disgrace his violence of temper could not brook, and he determined upon revenge. He began by espousing the cause of the plebeians against the odious tyranny of the patricians; reviving the old law which enacted that no Roman citizen should possess more than 500 acres of land: the overplus was to be distributed amongst those who had no lands, and the rich to be reimbursed from the public treasury. The riches of Attalus, which had been bequeathed to the Roman people, he also distributed without opposition. In the destructive tumults excited by these seditious proceedings, he was assassinated by P. Nasica; and, at the same time, hundreds of his friends and adherents were cut off by deaths of torture.

His brother, and successor in seditious innovation, Caius Sempronius Gracchus, enacted the Sempronian law, which ordained, that no person who had been legally deprived of a magistracy for misdemeanors should ever after be capable of be

e of Roman citizens. This was followed
ults and murders in the city, and a revolt
out the states of Italy. To give the finish-
ke to this picture of general calamity, the
ling factions of Sylla and Marius were de-
the city with blood. A detail of the num-
proscriptions and massacres ordained by
human tyrants; of the increasing heaps of
which day after day choked up the streets
isoned the air, is enough to freeze the
It is sufficient to observe, in this place,
se various horrors ended in the perpetual
ship of Sylla.

tever were the motives of Sylla, he B. C. 80.
his resignation after having en-
bsolute power only two years. But
uman outrages of Sylla and Marius were
led by the no less fatal contests of Cæsar
mpey. These contests, after having pro-
ll the varieties of calamity incident to ci-
s, were terminated by the battle of Phar-
a which Pompey was overthrown and his
s totally ruined. Cæsar, with all B. C. 43.
dispatch, then crossed over into
defeated the republican army in
ntinent, reduced Mauritania to a Roman
e, and thus completed his victories in that
. The events of the battle of Munda,
between Cæsar and the republican army
nded by Pompey the younger, elevated
to absolute power, but annihilated the li-
f the Roman republic.

B. C. 40. Cæsar had now established his own authority on the ruins of his country; but there remained a few Roman breasts which still cherished the sacred fire of freedom, which still preserved an abhorrence of tyrants. Brutus, at the head of a number of the principal senators, entered into a conspiracy against the usurper, and he was assassinated in the fifty-sixth year of his age.

B. C. 39. Tyrannicide has seldom been found to succeed. The death of Cæsar gave activity to the ambition of Marc. Anthony, who espoused his cause, and determined to raise himself by the destruction of Cæsar's enemies. In the funeral oration which he spoke over his murdered friend, he exerted every effort, and tried every art, to kindle a spirit of revenge in the populace. This insidious and inflammatory harangue had the desired effect, and the people from all quarters crowded to his standard. The republican forces under the command of Brutus and Cassius were finally defeated by Anthony and Octavius at the battle of Philippi. After numberless disturbances, proscriptions, and massacres, Octavius obtained the undisturbed possession of the empire, by his victory over Anthony and Cleopatra at the sea fight of Actium. This

B. C. 27. event completed the destruction of the republic; and Octavius, now saluted under the titles of Augustus and emperor, after reducing Spain, Mœsia, Pannonia, and a few other countries adjacent to the Roman territories, soon established a profound and universal peace through the extensive dominions of Rome.

A. D. 1. The remainder of this period is remarkable for the conquest of Britain by Cla[illegible]

nd Agricola, and the destruction of Jeru-
by Titus. The war with the Jews ori-
ed from their obstinate claim of Cæsarea,
the Romans had added to the province of
. The conduct of this war was first in-
d to Vespasian, to whom many of the cities
dea surrendered. He even proceeded so far
lay siege to Jerusalem, but died before he
ompleted its reduction. This magnificent
enowned city was utterly destroyed by his
itus, and levelled with the ground; B. C.
ews were dispersed into all nations, 73.
ave never since been able to erect
selves into a distinct community. About ten
after this great event, the southern parts of
n were entirely subdued by Agricola.
ajan was elected emperor of Rome amidst
nanimous rejoicings of the people, and with
oncurrence of the armies. Under the reign
s virtuous and benevolent prince, all things
ed to promise peace and domestic tranquil-
Trajan was possessed of great courage and
ry talents, as well as the more amiable, yet
lazzling, qualities of justice and humanity;
the barbarians, who commonly commenced
hostile inroads at the election of a new em-
, continued for the most part quiet and obe-
. The Dacians, however, had the boldness
im from the Roman people a tribute ex-
d from the cowardice of Domitian. The
ror now suddenly appeared on the frontiers,
o awed them by his presence that they rea-
entered into a treaty of peace. This was
after violated by Decebalus, the Dacian
; when Trajan entering the hostile country
rowing a bridge over the rapid stream of

the Danube, obtained a complete victory, thou
with a prodigious slaughter of his troops, a
Dacia became a Roman province. The emper
then turned his arms eastward, passing throu
the submissive kingdom of Armenia; and by t
skill and activity of his operations reduced Me
potamia, Chaldea, Assyria; and took Ctesiphon, t
capital of the Parthian empire, appointing ove
a king—from an idea that this was the best m
thod of retaining such a rebellious people in s
jection. Still pursuing his conquests in the ea
he subdued nations then unknown; and it is
ported, that when he had reached the confines
India, he lamented that he had not the vig
and youth of an Alexander, that he might expl
new provinces and kingdoms, and add them
the Roman empire. The conquests of Trajan
the east were splendid, and only splendid; th
were neither permanent nor useful. As soon
he had signified his intention of returning
Rome, the conquered barbarians appeared ag
in arms, so that not an acre of territory was ad
to the Roman empire. Trajan did not reach hon
but died of a flux in the town of Selinus (aft
A. D. 117. wards called Trajanopolis) in Cilicia, a
with his death closes the seventh gene
period of history.

Agreeably to our plan, it is now necessary
review the progress of the arts, sciences,
learning among the Romans. It was not t
late period of the republic that the arts appe
at Rome; till the spoils of Carthage and
had corrupted and civilized the semi-barb
conquerors. No literary relic exists of the
ages of the republic; no popular song no
chronicle. Even of those writers who pay

way for our present classical models, the teache
of the Augustan school, little remains. We ha
only a few fragments of Ennius and Lucilius
Fortunately we possess Lucretius, the most origina
of the Roman poets. The comedies of Plautu
and Terence prove that the comic drama of the
ancients was far less perfect than their tragedies.
In the succeeding more correct writers less ori-
ginality appears. The Augustan age was less the
age of genius than of taste: poetry, painting,
sculpture, architecture, music, were all learnt from
Greece; and the Roman imitators rarely or never
appear to have improved on their prototypes.
Sculpture, perhaps, and architecture, are, by their
nature, incapable of improvement. Of ancient
music we have little but wild and incredible as-
sertions. Assuredly, modern painting exceeds
the ancient; though that had attained the utmost
elegance and correctness of outline. The art
which perpetuates the genius of the painter is of
modern discovery.

If the Roman and Grecian poets be compared,
the result will be little favourable to the Romans,
though their fame has been assisted by the wreck
of Grecian literature. We possess the best of
the Latins, Catullus, Virgil, Horace; no names of
qual celebrity have perished. In these writers
e know so much to be translated, that it is fair
d reasonable to believe, they have borrowed
re from writers whose works have been lost.
race has inherited the fame of Alcæus and
rchilochus.

ome has left us one great example of oratory
icero. Her historical models are less perfect.
e is a want of antiquarian research in Livy;
he good sense of Sallust and Tacitus is de-

faced

faced by an affected mannerism. Cæsar's moirs are well and plainly written. The r valuable commentaries of Sylla are lost.

Her religion and philosophy also Rome rece from Greece. The same wild fables constit the belief of the people; the same physical dre and moral systems were the tenets of the ru A selfish Epicurean philosophy was held by majority of the senators, which corrupted t individually, subverted the liberty of the repu and was one of the most active causes in poi ing, and finally destroying, the empire. The characters whose virtues have entitled them t veneration of after-ages, were of the Stoic scl Such were Cato, Brutus, and those good men were the victims of Tiberius, and Nero, and mitian; Pætus, Heloidius, and their fellow- ferers; men who were the martyrs of virtue; who have obtained no popular applause, bec their actions and deaths were connected wit great public calamity.

EIGHTH PERIOD,

From the Death of Trajan to the Division o Empire under Constantine.

THE dominions of Rome were now stret out to their utmost extent; and this vast pire had swallowed up almost all the nations o earth. It comprehended the greater part of Bri all Spain, France, the Netherlands, Italy, pa Germany, Egypt, Barbary, Bildulgerid, Tu in Europe, Turkey in Asia, and Persia. Wit gard to the state of India, at this time, histo

si

silent. China was too remote even for the ambition of the Romans, who arrogated to themselves the empire of the world. The northern parts of Europe, and of Asia, swarmed with fierce and savage hordes of barbarians, already formidable enemies of Rome, and destined soon to crush her pre-eminence, and to trample her honours in the dust.

Like every thing human, the empire of Rome, having reached the meridian of its power and splendour, began to decline. The provinces of Babylonia, Mesopotamia, and Assyria, revolted; the Parthians threw off their dependence; and the northern barbarians poured in increasing numbers upon the frontiers. The Parthians, however, who had ever been severely galled by the Roman yoke, and therefore always restless and troublesome, were at length totally subdued by A. D. Persia, which country had been long in 215. subjection to them; but the Romans derived no advantage from this event. The enmity of Parthia to Rome was now transferred to the Persians, who continued to infest the Roman territories on the east, while the barbarians reiterated their inroads on the north.

That we may form a more distinct notion of the fierce and terrible enemy Rome had to encounter, and of the instruments by which she it will be necessary to sketch the outline of character, the manners, and religious tenets those savage nations of the north, who not wrought the downfall of that mighty empire, changed the face of the whole western world. The fortune of Rome had triumphed over every ent, and, from the asylum of a band of ruf- that city had gradually become the mistress of

of the world. The steady valour of her legi was invincible in the field, and the crooked po of her intrigues succeeded in disuniting and we ening whatever enemies she had marked out subjection. But the dark forests of Germ were inhabited by a race of men, against wh the Romans, in the time of their republic, m tained a doubtful contest; the contest could long be doubtful between a free nation, fierc the enthusiasm of a warlike superstition, and timid slaves of Rome, accustomed to crouch neath every libertine or tyrant who oppre them. The manners of the Germans have b delineated by Tacitus, the most philosophi historians. They elected their kings on acc of their noble birth; their leaders, for their sonal valour. The table of their chief was ru furnished; but it was furnished with abunda and the warriors who shared his feast, and rece sometimes of him a horse trained for war, so times a victorious and bloody lance, gratified t own favourite passion in the return they mad military service. Matters of small import were decided by their chiefs, but all thing moment were referred to the general assem here too they elected their leaders. The fiel battle was the only road to preferment; and only method to obtain the favour of the Gods by valour.

The education of the Germans gave t strength and stature; and their strength was served by the remarkable continence whic peculiarly and honourably distinguished th "for there (says Tacitus) no one laughs at v nor is it called the fashion to corrupt and be rupted." They looked upon women as their eq

ompanions; and whoever wished for the
f a woman, first made himself worthy of
teem. They deemed them favoured by the
, and we find frequent mention of prophet-
attending upon their armies. Nor is this
erful: for, constantly employing themselves
in war or hunting, they left the study of
es, and the art of healing, to the women;
e art was as mysterious as the occasion was
ent. The women were respected, and there-
ecame respectable.

e religion of the earlier inhabitants of Ger-
taught the existence of a supreme God,
r of the universe, to whom all things were
issive and obedient. He is called in the
, "the author of every thing that existeth;
ternal being; the searcher into concealed
; the being that never changeth." Infinite
r, boundless knowledge and justice, were his
utes. To erect statues to this Deity, or to
of confining him within the inclosure of
, was held absurd and impious. "It was
within woods, and consecrated forests, that
could serve him properly. There he seemed
ign in silence, and to make himself felt by
espect which he inspired." An infinite num-
f inferior deities, and genii, residing in every
of nature, and directing its operations, were
nations of this divinity. This supreme being,
gh irritated by the sins of mankind, was mer-
, and capable of being appeased by prayer
repentance. To serve him with sacrifices
prayers, to do no wrong to others, and to be
and intrepid in themselves, constituted all
morality they derived from religion. The
ch of these was to be punished by a future

state

state of torment, and the observance rewarded by joys without number and without end.

Such was the religion of the more ancient Scandinavians. But about seventy years before Christ this degenerated Sabeism yielded to the institutions of Odin.

Sigge, the son of Fridulph, commanded the Ases, a Scythian people, situated between the Euxine and Caspian seas, when Pompey conducted the Mithridatic war. As the priest of Odin, he assumed the name of that deity. Sharing in the defeat of Mithridates, Odin collected together all who preferred danger and freedom to subjection, and led them towards the north of Europe, subduing the nations in his way, and giving them to one or other of his sons or companions. This extraordinary man was the inventor of the Runic characters; and by his persuasive eloquence, his skill in extempore poetry, and his impostures, made himself respected as a deity. The Runic Chapter, or the Magic of Odin, is still preserved as his composition. He enumerates in it the wonders he could perform by his songs, mingling the operations of magic with those powerful effects which poetry has been known to produce. The death of Odin was conformable to his life. Perceiving that his end drew near, he called together his friends and companions, and, giving himself nine wounds in the form of a circle, told them whilst dying, that he went to take his seat among the other Gods, where he would receive those who exposed themselves fearlessly in battle, and died in arms.

The religion of Scandinavia was now entirely changed. Odin was worshipped as the supreme being; and the father and creator of mankind

rmed part of the Scandinavian mytho-
Valhalla, the shield-roofed hall, was the
f Odin, where he received those who fell
The joys of heaven consisted in cutting
ier to pieces, and drinking ale out of the
f their enemies. Niflheim was the place
for the feeble; it was the abode of Hela,
h, the daughter of the Scandinavian Satan.
ish was her palace; the threshold of her
as Precipice; her table, Famine; her
were Expectation and Delay; her bed,
s and Pain."
ed by this gloomy and wild superstition,
ame the pastime of the Goths. It was
n Denmark, that whoever solicited an
post in the army ought upon all occa-
attack one enemy, to face two, to retire
e step back from three, and not to make
l retreat till assaulted by four. Thus in-
with every stimulus of honour, interest,
gion, rejoicing in battle, and hoping the
nts of Valhalla from death in the field,
shed upon the Roman provinces. The de-
death of the Roman emperor Decius ter-
is successor into submission; and he
to purchase peace from these formidable
s by an annual tribute. But the Romans
indignity; and the death of Gallus ex-
it, placed Valerian and Gallienus on the
Gallienus is admirably characterized by
: "he was master of many curious but
sciences; a ready orator, an elegant poet,

a skilful gardener, an excellent cook, and a contemptible prince." Whilst he philosoph with the visionary Plotinus, or wasted his ti all the refined debaucheries of an emperor Franks ravaged Gaul and Spain; the Allem penetrated even into Italy, the cities of Bitl were plundered by the Goths; the degen Sparta and Athens were captured by these b rians. Gallienus the while, with all the ind philosophy of indifference, received repeate telligence of invasions, defeats, and rebelli and, endeavouring by witticisms to laugh at famy, singled out some particular produ the lost province, and carelessly asked, if it must be ruined unless it was supplied with from Egypt, or arras cloth from Gaul?

A succession of emperors, who had by sonal valour risen from the lowest order of repressed the inroads of the barbarians, and time delayed the fall of Rome. But while delivered their subjects from the Goths, made them more effectually slaves. Despo was systematized by Diocletian; he assumed diadem; his robes were of silk and gold; and orbitant taxes became necessary to support an pensive and extravagant establishment. Yet oclesian grew sick of the pageant of empire, retired to the more enviable rank of private "If (said the old emperor) I could show Maxir the cabbages which I have planted with my hands at Salona, he would no longer urge m relinquish the enjoyment of happiness for pursuit of power."

Under Diocletian the government was div into four parts. He first took Maximian as colleague on the throne; and afterwards cre

subordinate emperors, Constantius and Ga-
, to assist them in the administration. This
on of the government produced great disor-
it occasioned a four-fold civil and military
lishment, each sovereign requiring an esta-
ment equal to that of the former emperors;
ence the people were unable to support the
nulated taxes and imposts. The empire,
ver, was again united under Constantine the
, who removed the imperial seat A. D.
Rome to Byzantium (now Constan- 328.
le). This proved a mortal blow to
mpire; the western and eastern provinces
separated, and governed by different so-
gns; the Roman legions were withdrawn
the Rhine and the Danube to the east; and
arriers of the empire being thus thrown
, an easy admission was afforded to the in-
s.

NINTH PERIOD,

the Division of the Empire to the Flight of Mohamed.

THE ninth period presents us with the decline and fall of the western empire. One horde

Vandals, and the foundation of the French monarchy laid.

A. D. 420. The Huns, whose numbers and ferocity had impelled the Goths upon the Roman empire, soon followed in the same career. Seven hundred thousand warriors obeyed the command of Attila: brutal in their appearance, and savage in their manners, they bore down every thing before them, and the tyrants of Rome and Constantinople trembled at the wrath of the Scythian conqueror. The victims of his thirst of dominion gave Attila the appellation of The scourge of God.

Italy alone remained to the Romans of all their mighty empire, and this was converted into a Gothic kingdom by Odoacer. Constantinople, however, was still retained by the Eastern emperors. A few fugitives from the arms of Attila laid the foundations of Venice. In every other part the barbarians were triumphant, and wherever they settled they established the tenure of military service.

A. D. 476.

When a tribe determined to occupy any country they had subdued, they divided the conquered lands, each soldier seizing his portion, as a settlement acquired by his sword. Of this he was the full and only proprietor. But to preserve this property from the vengeance of the ancient inhabitants, or from the more dangerous attacks of succeeding barbarians, every freeman bound himself to take arms for the general defence; which compact if he neglected or refused to perform, the *herbannum*, or fine of sixty crowns, was levied upon him, and slavery or banishment was the consequence of insolvency. Allodial or independent property being thus subjected to military service, a new species of possession was gradually

dually introduced, adopted from their customs while they remained in their native woods. The German chiefs were ambitious of collecting round their own persons a number of detached and devoted followers; and we have before mentioned, that they increased the number and courted the favour of these their faithful attendants, by presents of arms and horses, and by profuse, though inelegant, hospitality. While fixed property in land was unknown, these were the only gifts and the only rewards which could be bestowed, or desired. The more substantial recompenses of estates were naturally substituted in place of these honourable trifles, when the value of landed property came to be understood among them.

Estates thus given were called *beneficia*, and in after ages *feuda*. And as by the allodial property the possessors were obliged to appear in arms in defence of the community, so by these feudal tenures they subjected themselves to personal service to him from whom they received such lands. The more powerful vassals soon obtained the confirmation of their benefices during life, and afterwards the right of hereditary possession. The vassals or beneficiaries of the crown moreover appropriated to themselves titles of honour; and these personal marks of distinction, which the public admiration had bestowed on existing merit, a natural vanity transmitted from father to son.

Lifted above the people and rendered independent of the sovereign, every kingdom was broken into as many separate principalities as it contained powerful barons. Thus endless causes of jealousy arose, and a wide-wasting anarchy prevailed. Hence the possessors of independent land, being exposed as individuals to rapine and oppression, found it neces-

sary to seek powerful protectors, by whom and under whose banners they might repel enemies whom they could not singly oppose: and hence the allodial or independent property was generally changed into feudal tenures. Excepting the clerical order, all the advantages and privileges of society were confined to an insolent and oppressive nobility. The king, without prerogative and without authority, could neither protect the innocent nor punish the guilty. The nobles, when they were not combined to insult the sovereign, harassed each other by perpetual incursions, and enslaved their inferiors by the most grinding oppressions.

The perversion of a pure and simple religion to the purposes of disseminating hatred and legalising slaughter, originated in the superstitions of those barbarous nations, whose manners and irruptions we have been describing. When they were converted to christianity, they changed the object, not the spirit, of their religious worship. The means by which they had been accustomed to conciliate the favour of their false deities, their absurd ceremonies, their confused doctrines, they still partially retained, under the idea of their being best adapted to render men acceptable to the all-wise Author of order and of reason.

Such were the evils which followed the establishment of the barbarians. What then must have been the horrors which accompanied their irruption! A contemporary historian of some eminence expressly declines the task of describing them, as beggaring the powers of language without success, and lacerating humanity without utility. The destruction of the human species was incredible.

But

But nothing can exhibit a stronger proof of these devastations, than the total subversion of Roman customs and Roman civilization. In less than a century, new forms of government, new laws, new manners, new dresses, new languages, new names of men and countries, were every where introduced. Literature, and almost its very name, perished. A dense and heavy darkness covered Europe. Alfred the Great complained, that from the Humber to the Thames there was not a priest who understood the liturgy in his mother tongue, or who could translate the easiest piece of Latin; and that from the Thames to the sea the ecclesiastics were more ignorant still. In the ninth century, Herband, count palatine, the supreme judge of the empire, by virtue of his office affixed to all papers the mark of the cross, from his inability to subscribe his name. And so late as the 14th century, Dugueschlin, constable of France, the highest officer of the state, and one of the greatest men of his age, could neither read nor write.

The difficulty of multiplying books also contributed to perpetuate this general ignorance. The Romans usually wrote their books on paper made of an Egyptian reed, called papyrus; but after the conquest of Egypt by the Saracens, in the 7th century, all commerce between that country and Europe was cut off. They were obliged therefore, in place of the papyrus, to write every thing upon parchment; and as the price of that article was high, books became extremely rare and of great value. The countess of Anjou paid for a copy of the Homilies of Haimon, bishop of Halberstadt, two hundred sheep, five quarters of wheat, and the same quantity of rye and millet. One circum-

circumstance will strongly mark the scarcity
the materials, while it gives us occasion to
gret it. The greater part of the old monkish
nuscripts are evidently written on parchm
from which some former treatise had been eras
and in this manner it is probable that several
the best works of the enlightened ancients h
perished. We have lost the songs of Alc
which aroused Greece to freedom—the decad
Livy, which developed the sources of corrupti
and would have made us more intimately
quainted with the destroyer of Cæsar—and th
annals of Tacitus, which would have tracked
footsteps of despotism, and have followed the
manœuvres by which a Sejanus crept into pow
and his subsequent oppressions; oppressi
which ultimately roused the people into danger
indignation, and forced the emperor to sacri
his minister that he might save himself.

A fearlessness of danger and of death, a h
and jealous sense of personal independence,
all the ruder energies of mind and of body, c
racterized the northern nations while they
mained in their native forests. These virt
the generous produce of simplicity and equal
gradually withered beneath the influence of
feudal system. The people were brutalized
oppressions, the higher ranks were corrupted
a spirit of domination; and were a gloomy-min
philosopher to seek for an æra in history most
grading to human nature, he unquestion
would fix on the earlier centuries of the fe
system.

But we must now display the state of the E
ern empire. Justinian ascended the throne
Constantinople about fifty years after Odo

had founded a Gothic kingdom in Italy. A. D. 527.
Three generations had corrupted the hardy virtue of the Vandals, who had made Carthage the metropolis of their African empire. Arianism was the established faith of the Vandals, and Genseric and his successors have been branded as the persecutors of the orthodox Trinitarians. The free profession of the Athanasian creed was allowed by Hilderic; but this mild and virtuous monarch offended both parties, because he persecuted neither. He was deposed and imprisoned by Gelimer. The usurper replied to the interference of Justinian, "that it was the right of a free people to remove or punish their chief magistrate, who had failed in the execution of the kingly office." Justinian resolved to deliver or revenge his ally; Gelimer to maintain his usurpation: "and the war (says the historian) was preceded according to the practice of civilized nations, by the most solemn protestations that each party was sincerely desirous of peace." Belisarius, a Thracian peasant, who had risen by valour and ability, was appointed general of the Roman armies: he deserved the important trust. In this war, the contemporary Procopius remarks, that Africa was so entirely dispeopled, that a person might travel several days without meeting a human being; and he adds, "it is no exaggeration to say, that in the course of the war 5,000,000 perished by the sword, and famine, and pestilence." Gelimer was pursued into Numidia, and besieged on the mountain where he had sought refuge. His capture concluded the war; and the Vandal monarch followed the triumph of Belisarius, still maintaining his dignity, and exclaiming

claiming as he passed, "Vanity! vanity! vanity!"

Elated by the conquest of Africa, Justinian voked a war with the Gothic conquerors of I During the twenty years that this war contin the contemporary Procopius estimates the lo the Goths at 15,000,000; nor will this appea credible, when we find, that in one campaign 50 labourers died of hunger. After the conque Italy, Justinian endeavoured, by benevolent ineffectual edicts, to remedy the evils his a tion had occasioned.

Theodora, the wife of Justinian, had beer most infamous of her sex. Ancient history furnish no parallel to this foul woman, whose testable vices excite astonishment at the de vity of human nature. But Theodora was cro empress; and even the professors of a pure gion adored the sacred majesty of one wh disgraced the brothels of Constantinople.

After the conquest of Africa and Italy, rius closed his career of victory by del Constantinople, in his old age, from the rians. But forty years service did not sec lisarius from the charge of treason. His and honour, however, were at length r but the renowned veteran did not long su last instance of imperial ingratitude.

Domestic discord and foreign losses the Eastern empire under the successo tinian. The Lombards had established i in Italy; and Chosroes, the Persian made himself master of Syria, Egy[illegible] of Asia, when H

pts to obtain peace by submission and ne-
ion. Wearied out with these, he assumed
irit of a man; and the subsequent exploits
raclius may, without exaggeration, vie with
chievements of Hannibal or Alexander.
ldly carried the war into Persia; and, whilst
ersians and Avars besieged Constantinople,
on his victories, till the fugitive Chosroes
urdered by his own son, and he imposed
terms he pleased as conqueror of the East.
ough the emperor equalled the heroism of
ıt days, the decay of literature and genius is
itably manifested in the poem published in
raise by George of Pisidia. The reverend
ompares his hero to Moses, Alexander the
, and Hercules; and exults in the damna-
f his rival, who resembled Belshazzar, Pha-
and the old Dragon. But the victories of
lius hastened the ruin of the Eastern em-
arts and agriculture decayed in the long
and the loss of 200,000 men exhausted the
gth of that degenerate state. A pilgrimage
usalem, and a persecution of the Jews, the
e of his fanatical clergy, concluded the active
f Heraclius. The last eight years of his
he sunk into the indolent slave of pleasure
uperstition, and beheld with the careless
of impotence the rapid progress of the
.

considerable revolution also took A D.
in France. Clovis, the founder of 487.
ate French monarchy, made himself
r of all the countries between the Rhine
he Loire. In Spain a kingdom was erected
e Visigoths, ten years before the conquest of
: by the Heruli. The respective kingdoms

of

of these two nations, extending in opposite directions, that of the Visigoths to the east, that of Clovis to the west, at length met; and the Loire constituted the common boundary. A war ensued, in which Clovis was victorious, who pushed his conquests till he had subdued the greater part of their country. Long before the Romans were finally expelled from Spain, another kingdom had been founded in the western parts of that country by the Suevi; which kingdom however was entirely subverted by Theodoric, king of the Goths and the Suevi pent up in a small district of Lusitania and Galicia. In process of time they again erected themselves into an independent state

A. D. 584. which was a second time destroyed by the Goths, who now subjected all Spain, except a small part that paid obedience to Constantinople. But this part also they afterward

A. D. 623. wrested from the emperors, as well as their possessions in Africa, three years before.

TENTH PERIOD,

From the Flight of Mohammed to the first Crusade

A. D. 624. THE tenth period commences with the flight of Mohammed, called by his followers the *Hegira*. The seat of preeminent power in the world is again to be changed, and another revolution about to take place, destined to extend its influence over the most considerable part of the known earth. All things seem to conspire to assist this great revolution. The

Persian and Constantinopolitan empires are
ened by intestine divisions and mutual wars;
astern nations, by their pacific unwarlike
s, exposed to the rapacious ambition of the
invader; the inhabitants of Southern Europe
rous and divided among themselves: while
rabs, who are to be the instruments of this
rtant change, from their origin lived by
ler, and were inured to war. There was
superadded to this habitual and courageous
ism a new and powerful superstition, which
ed the highest martial enthusiasm, and ena-
them to achieve deeds of most amazing
r.

would be impossible to develope the causes
events which are to follow, without saying
words of the character of the Mohammedan
on, and of its founder.—The religion of
a had degenerated from Sabeism into a bar-
s idolatry. There were, however, many
and numerous sects of Christians scattered
he country, most ignorant as individuals, and
most corrupted faith. Mahomet was born in
of a noble family, at Mecca. After the death
s parents, the oppression of his uncles de-
d him of his inheritance. He entered into
ervice of Cadijah, a rich and noble widow,
a he soon afterwards married. With her
ved in peace and obscurity till the fortieth
of his age, at which time he assumed the
of a prophet, and proclaimed the religion of
Koran. Throughout the Koran the unity of
s every where inculcated; and the inspira-
of Abraham, Moses, and Christ, is allowed
ahomet; but he declared himself to be the
sed comforter—the last and greatest of the

 prophets.

prophets. The belief which, under the na
Islam, he preached, is short and simple—
God, and Mahomet is his prophet. Everl
torments were to be the lot of all infidels,
ever their infidelity might have been excu
ignorance, or elevated by virtue; but the pa
of the Arabian prophet is full of pearls an
monds, costly banquets, rich wines and
eyed houris—but saints and martyrs will
the sensual delights, and be absorbed in th
of theopathy.

The success of Mahomet was wonc
and though obliged to fly from Mecca, th
gress he made by his arms and doctrines was
After his death, Persia, Syria, Egypt, Afric
Spain, were rapidly overrun by his devoted a
thusiastic followers, the Saracens. The Sa
began ill. Omar, their third caliph, destroy
library of Alexandria, sagaciously rema
with the insolent logic of a bigot in the ple
of despotism, "that if what was contained
books accorded with the Koran, it was su
ous; if opposite to the Koran, impious."

Prosperity, however, introduced a love
arts and moderation. After the first four
came the race of the Ommiadæ: they r
ninety years, and have been stigmatized
rants. These were succeeded by the Abass
whose dominion continued five centuries.
was the æra of the grandeur and magnifice
the caliphate; and the Arabian character cl
itself from the spots which it had receive
the rage of superstition, and became kno
the three distinctions of their forefathers—
tality, valour, and eloquence.

The destruction of the Alexandrian lib

hich some have questioned) was amply com-
ed by the seventy libraries which the Arabians
d in Spain. The most excellent of the Latin
eek writers were translated into Arabic, and
manuscripts of that language we have been
aged to hope for the contents of the lost de-
of Livy, and the annals of Tacitus. Nor
he Arabians deficient in men of original
. Alpharabi and Avicenna have deserved the
of Asia for their medical and philosophical
; and Averroes in Spain became deservedly
s by his elucidations of the civil law. Among
torians we find Abulfeda and Abulphara-
hose works have been severally translated
e Latin language. They resemble the writ-
f Plutarch, by the number and minuteness
anecdotes which they record, and are pro-
ally interesting by thus introducing us to a
acquaintance with the manners of their
ymen. The most profuse munificence, ter-
severity to their opponents, and a generous
ncy to fallen enemies, appear to distinguish

The desperate valour of the Saracens was,
rt, owing to their steady belief in pre-
ation.

is is a slight sketch of the manners, the
ses, and the tenets of the Saracens. They
ver experienced the usual fate of empires:
in their progress, magnificent in their zenith,
radually sinking into effeminacy. The Turks,
of fierce barbarians from the mountains of
, overpowered the Saracens, and had con-
d Syria, about the middle of the eleventh
ry; but as these had embraced the same re-
s tenets, and were inspired with the same
al enthusiasm, this conquest induced no sa-

lutary alteration in regard to the other parts o the world.

While the Saracens in the East, urged onwar by a furious religious fanaticism, were grasping a universal empire, a different but no less baleful superstition, grafted on the pure doctrines o Christ, was equally active in brutalizing and en slaving the barbarians of the West. From th establishment of Christianity by Constantine, th bishops of Rome, amidst the perpetual fluctuation in the fortune of surrounding governments, wer still increasing in power, and attempting to stretc their authority over the emperors themselves Their influence even enlarged after the destructio of the Constantinopolitan empire; for by their in solence and intrigues, aided by the barbarous ig norance of the Italian sovereigns, they becam the judges of those princes, who patiently sub mitted to their decisions. The bishop of Rom had seized upon the principal authority in the cit and which appertained of right to the duke a pointed by the exarch of Ravenna. He had ho ever an ambitious and dangerous enemy to opp in the Lombards, who projected the conquest

A. D. 726. Italy, and had already, under the cond of Luitprand their king, taken Rave and expelled the exarch. The Pope solved to reinstate him in his authority, by assistance of the Venetians, who are now mentioned as a state of any consequence; an accordingly was accomplished.

Some time before a violent dispute hap between the Pope, Gregory the Second, an emperor of the East, respecting the wor images. The propriety of this absurd v was warmly defended by Gregory, and as

[re]

l by Leo, who commanded all the his dominions to be broken in pieces. , relying upon the powerful superstition ople, opposed these commands; and the Ravenna, who was subject to the em- is therefore ordered to force him to a e; and, in case of refusal, was authorized r even assassinate him. The distressed of the Pope excited the compassionate and l of Luitprand, though he had before re- on his conquest. This prince now his designs, and, joining with the parti- is holiness, great numbers of the Icono- image-breakers, were barbarously mas- he exarch, and also the duke of Naples, excommunicated, then torn in pieces by fury of the people; and the subjects of hate were instigated by Gregory to re- heir allegiance to the emperor.

ised a powerful army, resolving on ven- The Pope, alarmed at these formidable ons, sued for protection to the French, e hostile to the emperor's edict, and the ole of all the surrounding nations who condition to oppose him. Application efore made to Charles Martel, then mayor and a treaty proposed; but before it concluded all the parties concerned died, ine Copronymus, the successor of Leo, the example of his predecessor in his op- to image-worship, and moreover prohi- invocation of saints. Zachary, who d Gregory III. in the pontificate, inherit- his enmity to the emperor. Charles as succeeded in the sovereignty of France , who equally with his father favoured

the side of the Pope. The state of things there fore had not changed, though the agents in th subsequent events were different. The Roma people, in furious zeal, expelled all the officers o the emperor; and the Lombards, awed by France suffered the Pope for a time to govern the exarch ate; till in the year 752 Astolphus, king of Lom bardy, was so successful in reducing the pape territories, that he even endangered Rome. I this emergency the Pope applied to Pepin, wh obliged Astolphus to restore the places he ha taken, which were given to the Pope, or rather t St. Peter, and were hence styled *St. Peter's patri mony*. His holiness thus obtained considerabl possessions in Italy. Charlemagne, by annihilatin the kingdom of the Lombards, secure him in his dominions, and was crowne king of Italy. Not long after Charle magne conquered all the Low Countries, Ger many, and part of Hungary; and in th year 800 was crowned by the Pope em peror of the West.

A. D. 774.

A. D. 800.

The state of the world at this time may be th exhibited in miniature. The empire of the Ar or Saracens comprehended the greater part Asia and Africa, extending from the river Gan to Spain. The Eastern or Constantinopolitan pire was much circumscribed, consisting onl Greece, Asia Minor, and the provinces adjoi to Italy. France, Germany, and the gre part of Italy, composed the Western Empire, Charlemagne. By far the greater part o known world was therefore divided into great empires. Britain, however, at this was possessed by the Saxons, and divide seven kingdoms (called the Saxon Hept

b

n which, though unmolested by foreign
, there existed perpetual animosities and
The Venetians also retained a small por-
independence: the Picts and Scots enjoyed
strained freedom: the Scandinavians, now
under the names of *Danes* and *Normans*,
ually in a state of liberty, and preparing
t their southern neighbours. The great
of China and Japan, by reason of their
ness, lived unconcerned in the continental
ons of the West. But what is most re-
le at this period is, that the authority of
pes had become supreme; Charlemagne
ed to receive his crown at the hands of his
and the differences of his successors were
ed to papal arbitration.

the state of the world is perpetually fluc-
—an observation particularly exemplified
eriod of which we treat. On the death of
the son of Charlemagne, the Western Em-
s divided among his three children. End-
tests ensued; of which the final issue was,
gh Capet obtained the sovereign power.

27 the Saxon Heptarchy was dissolved,
bert crowned sole monarch of England.
nes now invaded Britain, and, having sub-
, seized upon the government. These
pelled by the Normans, who, under Wil-
e Conqueror, obtained possession A. D.
kingdom of England, by the battle 1066.
tings.

whole world exhibited but one great field
le. In Europe, Germany and Italy were
ed by incessant contests between the Pope
emperors; the interior of every European
m was torn in pieces by the contending
ambition

ambition of the powerful barons; in the Mal metan empire, the caliphs, sultans, emirs, waged continual war: new sovereignties we daily arising and daily destroyed; and amidst t universal slaughter and devastation, the wh earth seemed in danger of being laid waste, the human race to suffer a total annihilati The dangerous activities now abroad in the wor urging their mad career in a thousand vari and opposing directions, at length met at a poi whence they set out again with accumulated fo and fury, but all towards the same object. T Crusades, by concentring the passions of mu kind to one object, prevented the continuance domestic slaughters.

ELEVENTH PERIOD,

From the Crusades to the Peace of 1801.

THE caliphs, while Palestine and the adjac countries continued subject to them, had encouraged the resort of European pilgrims to Je salem; but on the decline of their power, th holy vagrants were exposed to outrages of ev kind, from the insults and attacks of the Turk banditti. From an opinion that the end of world was at hand, which became popular ab the close of the tenth century, these pilgrima were wonderfully augmented. There were the fore continually flocking home indignant w nesses of the danger which attended the visiting the holy city, from the cruelty of the Tu The hearts of men thus charged with the en bust

materials of superstition and revenge, ex-
t the touch of Peter the Hermit. This
eloquent enthusiast ran from province to
with a crucifix in his hand, and infected
s with the fierce contagion of religious
Deeply affected by the insults which
offered to the holy Sepulchre, he bad
s ten thousand swords leap from their
s to avenge its cause. Six millions of
raging with hatred and thirsting for
ssumed the image of that cross; affixed
, in the agonies of death, the author of
igion had exclaimed for his persecutors—
r, forgive them, for they know not what
!" It seemed as if the giant hand of
had torn up all Europe from its founda-
d precipitated the vast mass upon Asia.
t efforts of their enthusiastic valour wrest-
the infidels part of the Lesser Asia, all
d Palestine. Jerusalem was taken; and
massacre which outraged humanity, the
venturers proceeded in long procession,
pt prostrate at the tomb of their Saviour.
crusaders found it less difficult to make
preserve their conquests. In five suc-
expeditions, Europe poured forth her mad
to recover or keep possession of the Holy
Yet before the expiration of the thirteenth
, the Christians were expelled from all
siatic possessions; and this enterprise, to
impelled by religious and political resent-
lmost all the nations of Europe had leaped
, ended in their common disgrace. The
d ecclesiastical powers vied with each
and proclamations were issued from the
and incendiary sermons were thundered
from

from every pulpit. Every term of invecti exhausted. The infidels were represented cursed, sacrilegious, and devoted by heaven struction. The success of the armies fought in defence of religion was painted as and certain—and to decline engaging in th was rendered infamous, and a mark of cow or of infidelity. Every invention was strai devise expedients for encouraging and infl the spirit of fanaticism; and, as the occasio convenient, the infidel enemy was now sented as contemptible, to raise the hopes a rice of the people—now terrible, to alarm fears; but always as inhuman and detesta kindle their rancour and malignity. They ever, who returned from the expeditions compelled to represent their enemies as s to themselves in the inventions of war, and i sterity of virtue; and gave honourable testim their humanity in their treatment of their ca

These extravagant expeditions were, in t ministration of Providence, the distant sou illumination and subsequent refinement people of Europe. In their march towar Holy Land, the barbarian multitudes were tually struck with astonishment at the m dence, the arts, and the elegance which the empire exhibited. The priests who accom the crusaders, on their return to Europe, e ed themselves in writing histories of thei quests, and diffused among the western doms notions of beauty and grandeur befo known to them. Accordingly, we discove after the first crusades, greater splendour courts of princes—a more refined taste in p and amusements—and among the higher

ain romantic spirit, which presented the ma-
ls for virtue.

lut the change in the state of property and
ernment was more immediately discernible.
ny of the nobles were ruined by their military
ences, and sold their territories to their re-
tive monarchs. Many more perished with-
heirs in the holy war, and their fiefs of course
rted to the crown. Hence the dangerous
er of the aristocracy was lessened, and the
tive administration of the country strengthen-
by an accession of patronage and privileges.
oes not appear, however, that the hearts of
crusaders themselves were meliorated by their
edition; on the contrary, they grew more sa-
, and greater barbarians.

he Latins retained possession of Constantino-
for the period of sixty years. At the expira-
of that time it was recovered by the Greeks;
a series of princes, little known and little de-
ing to be known, held the throne till Con-
tine Palæologus, the last and the most virtu-
of the Byzantine emperors, lost his life and
empire. After a siege of fifty-three A. D.
s, Constantinople was taken by the 1453.
ks—the church of St. Sophia was con-
ted into a mosque, the inhabitants sold as
es, and the imperial city of Constantine be-
e the metropolis of the Ottoman empire.

The capture of Constantinople was not how-
r without its beneficial consequences to Europe.
commerce was transferred to Venice and Ge-
a; and the number of learned Greeks whom
event drove into the West, conspiring with
favour of the Popes and the Medici family,
the recent invention of printing, kindled the
love

love of knowledge, and supplied opportunities towards it throughout Europe. An intellectual gloom had pervaded the western kingdoms; these new rays prevented this gloom from darkening into total night. The chain between the ancient and modern literature has never been broken, though the links which have preserved its continuity have been occasionally mean and of vile materials. This incipient diffusion of knowledge prepared mankind for the reformation. Man begins the career of intellectual improvement, when he begins to read, to think, and examine. The immediate object of literary pursuit is of little consequence, compared with the habits of mind which it generates.

During the absurd contest between the Crusaders and Mahometans for that small territory called the *Holy Land*, Jenghiz Khan appears, breathing destruction to the nations of the East. The principle which he adopted after conquest was utter extermination. In the rapidity of his conquests he vied even with Alexander—in the extent of his cruelty he surpassed every conqueror which ever existed. He obtained the sovereignty
A. D. 1201. of the Moguls in the fortieth year of his age. The Moguls were a people of east Tartary, divided into a number of distinct principalities, as at this day, but subject to one sovereign called Vang-khan. Jenghiz Khan, one of these petty princes, and originally bearing the name of Temujin, was, at the age of thirteen, unjustly deprived of the greatest part of his inheritance. At the age of forty he reduced his rebellious subjects; and, in the fury of revenge, ordered seventy of their chiefs to be thrown into as many cauldrons of boiling water. This was the first

ed specimen of his ferocity. He after-
vercame and killed Vang-khan (known in Europe by the name r John of Asia). From this period r became irresistible. In 1206 he was Khan of the Moguls and Tartars, and the title of *Jenghiz Khan*, or the *most an of Khans*. The following nations soon ame subject to his dominion—the king- Hya in China, Tangut, Kitay, Turkes- asm, Great Bukharia, Persia, and part of he whole of which were reduced in the ice of twenty-six years. The devastation ghter committed in these conquests are credible. It is computed that 14,470,000 eings were butchered during the twenty- years of his reign. His death rid l of the most cruel and bloody hich perhaps ever infested the A. D. 1206. A. D. 1227.

The conquest of China and Korea was d by his successors; who also attempted tion of Cochin-china, Tong-king, and it failed of success. Hulaku, after having Media, Babylonia, Mesopotamia, Assyria, orgia, Armenia, together with the art of Asia Minor, took Bagdat, and nd to the empire of the Saracens. A. D. 1258.

the death of Jenghiz Khan, his im- mpire was again broken down into a of small kingdoms, of which the seve- es, however, owned allegiance to his ll the time of Timur Bek, or Tamer- he Tartars, in the mean-time, urging quests towards the West, forced the on the remains of the Greek empire; is empire, once so powerful and exten-

sive, was, in the time of Tamerlane, nearly circumscribed by the narrow boundaries of the walls of Constantinople.

A. D. 1335. The family of Jenghiz Khan at length becoming extinct in Persia, Tamerlane, one of the petty princes of Tartary, during the civil war which ensued, conceived the design of aggrandizing himself, after the manner of his predecessor, through the divisions and contests of his countrymen. The pretext of Tamerlane was to spread the Mahometan religion: for the tenets of Mahomet had become prevalent among the Moguls. In the space of five years he had reduced all Bukharia; and by the year 1387 he had subjected all Persia, Armenia, Georgia, Karasm, and great part of Tartary. Then pursuing his victorious career towards the West, he conquered all the countries to the Euphrates, took Bagdat, and, entering Russia, pillaged the city of Moscow. Afterwards, he directed his course towards the East, and conquered all India; Syria and Constantinople were the next victims of his ambition. The sultan Bajazet was forced to raise the siege of Constantinople, and in a subsequent engagement was defeated and taken prisoner. In the event of this battle, the power of the Turks was almost broken; and a long time elapsed before they were able again to lift up their head. Tamerlane had set out with a view to conquer

A. D. 1405. China, but died during the expedition, resembling his ferocious predecessor in the circumstances of his death, as also those of his life. Tamerlane is said to have *more humane* than Jenghiz Khan. The principle of the latter being to *exterminate* the nations conquered, in order to make room for his

he employed his army in beheading one
red thousand prisoners at a time;—whereas
ormer seldom amused his sportive cruelty
the death of more than three or four thou-
at once—some of whom he ordered to be
led in large mortars, and others to be build-
long with bricks and mortar, into walls.
are the fiendish qualities generated in the
s of despots.

e dissolution of the empire of Tamerlane,
hat of Jenghiz Khan, closely followed his
. The conquered nations all shook off the
and recovered their independence. The
s returned to the siege of Constan- A.D.
le; and as they had now nothing to op- 1453.
them their efforts proved successful.

e period of which we are treating is marked
veral wonderful and important discoveries,
e influence will doubtless extend to re-
st posterity. The first of these is the ma-
's compass, invented in the year 1302. The
nunication between distant nations being
facilitated, the improvements in navigation
rapid. The commercial states of Italy, the
considerable of which were Venice and
a, established a regular commerce with
ports of Egypt and the mercantile nations
e East; and through this channel they
enabled to commence a traffic in the rich
actions of India—commodities from which
merchants derived enormous profits, and which
greedily bought up by the nations of Europe.
aring the 12th and 13th centuries, almost the
le commerce of Europe was in the hands of
Italians, then more commonly known by the
llation of Lombards. But towards the mid-

dle of the 13th century, the northern nations began also to be inspired with the commercial spirit. The cities of Lubec and Hamburg first opened a trade with the Italians: this trade was considerably interrupted by the piracies of the Danes, the Norwegians, and other barbarous nations inhabiting the coasts of the Baltic. These cities, therefore, were under the necessity of entering into a league, offensive and defensive, with the Italian states. The advantages derived from this confederacy were soon perceived; and, in a short time, eighty of the most considerable towns, dispersed over Germany and Flanders, joined in the alliance, which from *Hans*, a Gothic word signifying a society or corporation, was entitled the *Hanseatic league*. Commerce was now reduced to system, and conducted by common laws enacted in general commercial assemblies. Staples were established in different towns, particularly at Bruges in Flanders, in which were deposited the costly productions of India and manufactures of Italy, as well as the more bulky commodities of the north. Commerce thus possessed an activity and systematic regularity unknown before. This powerful association became formidable in a civil point of view: its alliance was courted, and its enmity feared, even by despotic sovereigns.

Bruges being the centre of communication between the Lombards and Hanseatic merchants the Flemings, availing themselves of their proximity of situation, carried on an extensive trade with both; by which means Flanders and the adjacent provinces soon became the most opulent populous, and the best cultivated of the European nations. The singularly flourishing state of the provinces incited Edward III. of England to

atte

attempt to introduce a taste for commerce among his own subjects; and particularly to work up into home-manufactures those raw materials which England furnished to foreigners. He therefore offered rewards to Flemish artisans who would come and settle in his dominions, and enacted laws for the encouragement and regulation of trade: these prudent regulations soon gave rise to the woollen manufactory, and excited a general spirit of industry among his people, which has raised England to the highest commercial and political rank among nations.

The next considerable invention is that of gunpowder in the year 1344. This invention is commonly attributed to a German monk, though its component parts were certainly known to friar Bacon: but there is reason to believe that the use of gunpowder and fire-arms was previously employed in Tartary; and that those Europeans who are supposed to have served in the armies of Tamerlane first introduced it into Europe. It is however of little consequence how this point is decided. The substance of gunpowder, when applied to purposes of war, threatened to exterminate the human race; but the effects of the invention have been far different from what had been apprehended. War is now reduced to a regular system, and may therefore be studied as successfully as any other science. Nations are thus brought more nearly upon a level with each other; a single engagement seldom or never determines the fate of a nation as formerly; and from experience it has been found, that wars, at the present day, are not only less frequent, but attended with infinitely less carnage. The general consequence is, that the moderns possess these civil ad-

antages over the ancients—that as wars are less equent, and particularly less destructive and cisive, their property becomes more secure, heir prosperity more permanent, and their civil condition more happy.

But the art which of all others has exerted, and will for ever continue to exert, the most benign and extensive influence on the moral condition of mankind, is the invention of printing. This wonderful art was invented in the year 1440; and, what is very remarkable, was made known almost immediately after literature had begun to make some faint struggles for a revival. It therefore accelerated its progress by the communication of indefinite additional force, and has erected an impassable barrier against the return of the human race to the abjectness of primæval barbarism. The advancement of learning, and of general illumination, soon after received a new and powerful impulse by the reformation in religion, which was begun by Martin Luther in 1517. The effects of this great event, however, were by no means confined to religion. It is distinguished a having kindled the first sparks of intellectu energy, to which we are indebted for all the gre improvements that in subsequent times ha blessed the human species.

The gloomy and disastrous period, emphatically styled the *dark ages*, which preceded the formation from popery, threatened to overwh the human mind in everlasting night; but it decreed, by the gracious power which wat over the fate of mortals, that a collision of a cious incidents should at length strike out a destined to kindle a flame of divinest light, s should overspread the nations with a glorio undecaying effulgence. The Lutheran pri

received and rapidly propagated over various
of Europe; and men, awaking from their
ned slumber, began to feel and exult in their
ated powers, now armed for a manly and ge-
is opposition to that tyranny of superstition
bsurdity by which they had been enslaved.
nounds in which superstition had for centuries
entrenched, were now thrown down; the
s by which the human mind had so long
enchained were broken: she had once more
ge to lift her head; to tread the sacred walks
arning and of science; to exercise her rege-
ed powers in making fresh discoveries in re-
s and political truth. But our limits will
ermit us to enlarge further upon this inte-
g topic.

milder spirit of policy began at this period
pear. It may be, that the superior wisdom
e moderns, enriched by the bad as well as
ood examples of their ancestors, had taught
, that to engage in frequent and destructive
though they may be followed by the splen-
of a triumph, and a temporary extension of
ory, can never be productive of lasting ad-
ges to a community; that they must ulti-
y lead to the impoverishment and misery of
ate. But there is another cause which had
bly a much greater share in the production
is general change of sentiment, than even
nfortunate examples of our forefathers. The
sion and improvement of commerce had
red the connections of the several nations of
vorld, particularly of Europe, more nume-
and intimate; their interests came to be in-
wen with each other, and all, more or less,
concerned for the welfare of each. This

good

good understanding among the several Euro states was also promoted by a policy, ent new! attention was now paid to the *bala power*, which tended to preserve peace, by venting any particular state from gaining an due ascendency.

But the most important event which di guishes the latter part of this period is the d very of America. The circumstances which pared the way to this great discovery are w of unfolding.

Towards the close of the fifteenth cen Venice and Genoa were the two most consi ble mercantile states in Europe; indeed they indebted for their support entirely to trade navigation. Of these, however, Venice ha the advantage, as she engrossed the whole merce of India, the most valuable in the w but which had hitherto been carried on thr the tedious and expensive channels of the in parts of Asia, or by way of Egypt and the Red It is reported, that the Christian adventurers i army of Tamerlane, on their return, by thei aggerated descriptions of the immense weal India, stimulated the avarice of Europeans, first suggested the practicability of arriving at country by sea. Whether this opinion had been hinted to the man who was destined t the discoverer of America, is not known. lumbus, however, a native of Genoa, pa pating in the jealousy of his countrymen ag the rival state of Venice, was desirous of curing for his own city a share of that traf which she was enriched. Even at this peri found means to possess himself of an acc notion of the figure of the earth, and conc

ject of sailing to India by the west—a apparently so chimerical, as to be rejected ively by his own country, by France, by d, and Portugal. Fraught with a vast idea, he still thought practicable, his mind was it to despair, notwithstanding his disap- ents: he applied, as his last resource, to the f Spain; where, chiefly through the inter- queen Isabella, and after a suspense of ars, he was equipped with a fleet of three nd proceeded on this novel and important ion. After sailing thirty-three days he tely discovered land, and soon reached one Bahama islands, which was contiguous, not oast of India, but to the immense conti- America.

unnecessary, and even improper, in this o enter into any further detail in regard to overy of the new world. The ambition Europeans had now received a new direc- id America became the object of number- enturers from the most considerable states pe. Spain was enriched by the vast quan- precious metals thence imported, though l by murders, and massacres, and exter- ns, too barbarous for the ear of humanity. Spaniards and Portuguese had amassed mense treasures, and planted prosperous in America, their great success excited uropean nations to attempt to share the

Portuguese, about the same time, by cau- reeping along the western coast of Africa, overing cape after cape, at length reached e of Good Hope, doubled it, and thus a passage to the East Indies by sea. To this

his discovery the English are indebted for thei valuable commerce in India, and their consider able possessions in that vast and opulent regior All the fury and desolation of war was now trans ferred to these remote countries, and Europe re mained in a state of comparative tranquillity England, after perpetual wars and bloodshed, whic for years served to desolate those unhappy coun tries, at length obtained a decided superiority, suc ceeded in making the largest and most numerou settlements both in America and India, and con sequently derived from them the greatest share c commerce and of wealth.

In Europe, considerable revolutions happene A. D. 1491. in Spain. The Moors and Saracens we totally expelled by the taking of Grenad the kingdoms of Arragon and Castile we united by the marriage of Ferdinand and Isabell and the states of Holland revolted, which had lo been in subjection to the Spaniards. An o stinate contest ensued, which ended in favour the states, which were finally declared a free p A. D. 1609. ple, and afterwards raised themselves respectable rank among the nation Europe.

In Asia no important event has taken since the capture of Constantinople by the T The grand divisions of that great continent follow: Siberia, which comprehends th tract of wild and barbarous country, exten its northern and eastern extremities, is un power of Russia. The middle portion of t tinent, from Asia Minor to China and K possessed by the Tartars, a savage and c race—circumstances which prevent the formidable to their neighbours. The wes

sia Minor to the river Euphrates, is occu-
the Turks. The territories of the Arabs,
ve have lately seen so extensive, are again
scribed by the contracted boundaries of
wn peninsula; but they have preserved
onted independence. The limits of Persia
more confined than ever. India, to the
Persia, the kingdom late of the Great
comprehends all that country extending
e Indus to beyond the Ganges: the British
ions in this quarter contain about twenty-
lions of people. Further to the east are
l the kingdoms of Siam, Pegu, Thibet, and
-China. The most easterly part of the
nt is occupied by the great empire of China,
islands of Japan.

Africa, Egypt still belongs to the Turks,
they subdued in 1517; they have also a
al jurisdiction over the states of Barbary.
terior parts, at this period, are barbarous
le known. On the western coasts are estab-
l, particularly by the British and Portu-
numerous settlements—some in a flour-
condition. The Dutch are allowed to re-
e southern extremity. In regard to the
a coasts, scarcely any discovery has been

The islands belonging both to Asia and
are either in the hands of Europeans, or
sed by savage tribes.

the beginning of the eighteenth century
e was divided into the following nations:
n, Muscovy, Denmark, Poland, Britain,
any, Holland, France, Spain, Portugal,
and Turkey in Europe. Russia, at this time
ntry highly barbarous and uncultivated, has
making a rapid progress towards civilization

and

and refinement, and must one day becom
most formidable power in Europe, from thi
bers of her inhabitants, and the vast exte
her territory. Poland, which served as a b
between her and Germany, has since beer
membered by the unexampled injustice of
two powers, in conjunction with Prussia;
though the colleagues with Russia in this n
ous partition possess those parts of the l
territories contiguous to their own, still I
may be said to have advanced one step furth
wards supremacy in Europe. Her ambitiou
signs upon the Porte likewise have been too
cessful, and given her a vast ascendency in
quarter; while the dismemberment of Pd
and other great political events that have
taken place, have wholly destroyed that ba
of power which once regulated the Chr
states.

The revolt and subsequent independence o
British colonies in America were thought t
time to have given the death blow to the B
interest on that continent, and to have div
her of her distinguished superiority. It doe
however appear that this has been the
Though the colonies have been disjoined fro
mother country, her real strength is perhaps
concentred than diminished. They were a s
did, yet in many respects an useless appa
Extensive dominion at home, and numerous
nies abroad, are the pride of every country;
their possession has always been ruinous i
end. Distant colonists, as was the case wit
Americans, will in time throw off the lea
strings of the parent country, and learn to
and act like men.

Wit

Without presuming now to erect the French revolution (to which the independence of the American states paved the way) into a twelfth and distinct historic epoch; we have little doubt but that the great events to which it has already given rise, and still more those which are destined hereafter to flow from it, will justly entitle it to this distinction from future historians. To give even a slight sketch of the circumstances that led to this grand revolution, would be incompatible with the designed brevity of this preliminary view; they are besides so recent, and so well known, that it would be unnecessary. We shall therefore only remark, that the general state of the world is materially different from what it was about half a century ago. The principal changes, however, relate to France, which by the treaty of the last peace retains many of her conquests, besides establishing a new form of government for herself, and moulding several other states according to her will. The balance still vibrates: how the scale will preponderate at last we pretend not to determine. The principles which have been developed in the contest are perhaps more formidable than extent of territory or force of arms.

The revolution in France is certainly one of the most stupendous and dazzling events that has ever occurred in history. It is impossible for the humane not to regret—not to shudder with horror at the barbarities and murders which, during its progress, have been continually presented to the view. The laws of its establishment, like those of Draco of old, have indeed been written in blood. Yet the means, rather than the end, are to be marked with reprobation. To behold a

great and enlightened people, enslaved by the gross and withering superstitions of popery, and by the no less powerful oppression of a civil despotism, resolving to break their chains, and to breathe the air of freedom, must create in every generous breast emotions of sympathy and concern. Proud, as Britons, of the enjoyment of civil and religious liberty ourselves, we cannot rejoice in seeing other nations slaves. The horrors which have disgraced the cause of the French may, in part, be regarded as effects arising from the obstacles they have had to encounter: irregularities and crimes, even of a deep die, are inseparable from all great revolutions, in which an appeal is made to the dregs of the people. But let us hope that the picture will now be changed—that this great nation will henceforth be principally occupied in cultivating the arts of peace and of domestic prosperity—that it will no longer excite the jealousy of other countries, but will learn to regulate its conduct by the mild and benevolent principles of that transcendent religion which breathes "peace on earth, and good-will towards men."

UNIVERSAL HISTORY.

CHAPTER I.

CONTAINING

he History of Mankind from the Creation to the Deluge.

AS the design, in writing an Universal History, is avowedly to present the public with compilation that may prove at once satisfactory d instructive, it is deemed indispensably nessary to commence the work with a brief acunt of the cosmogony, according to the inspired rration of Moses. An endeavour shall be made show, with all possible conciseness, from the ne authentic source, the manner in which the rth was again overspread with the sons of Adam, sterior to the providential deliverance of *eight* rsons from the divine judgment; and, after nducting the reader to the period when the inposition of the Deity occasioned a confusion of ıguages at the building of the tower of Babel, d of consequence gave rise to the dispersion of ınkind, the task shall be methodized in such a ınner as to give the most clear, authentic, and isfactory account of each particular history, m the earliest records to the present period.

Of the *first* creation of the heaven andthe earth :re is no particular description in the sacred

volume: nor was it requisite that the inspired author of the Pentateuch should express himself in any other terms than those which substantiate the important truth, that they *were* created by the immediate power of God.

The earth, subsequent to its creation, was a fluid, dark, and shapeless mass of matter; but, at the sovereign command of the Almighty, the cheerful light appeared; the firmament expanded, to divide the upper from the lower waters; the congregated floods retired to their destined bed; and the dry land was crowned with a rich profusion of herbage, fruits, and flowers.

These great occurrences, having occupied the three first days, the succeeding one was devoted to an illumination of the newly created globe: the face of heaven was accordingly decorated with myriads of stars, and the greater luminaries were so disposed as to distinguish between day and night; and to divide the seasons of the year.

The waters were then replenished with an abundant variety of fish; the odoriferous air was fanned by the pinions of innumerable birds; the verdant meads were stocked with cattle; and every part of the earth was inhabited by its appropriate tribes. To complete, and truly to excel the whole, God created *man*, on the sixth day, of the dust of the ground; and infused into his body the breath of life, or immortality; in consequence of which *man became a living soul.* Woman was also formed out of the side of the man, who was cast into a profound slumber for that purpose.

Thus, by the creative influence of the Eternal Spirit, were the heavens and the earth finished in the space of six days, when that which at first

was

was no other than an unformed chaos, exhibited so exquisite and beautiful a system, that the adorable architect himself pronounced it *very good*, and *all the sons of God shouted for joy* *.

God having contemplated with pleasure the work of his hands, placed the man and his wife, who were named Adam and Eve, in the garden of Eden †, giving them instructions to dress and keep it, allowing them the free use of the fruit with which it abounded,—with this single reservation, that they should abstain from the produce of a particular tree, denominated the tree of knowledge of good and evil, of which if they presumed to eat they would incur the penalty of inevitable death. This declaration was made in the most solemn manner, and our progenitors were warned by their Creator to avoid the *only* danger that could befall them. B. C. 4004.

Fortified with such a caution, and situated in a paradise which God himself vouchsafed to honour with his immediate presence, Adam and his beloved partner were capacitated to enjoy all the blessings of creation, together with the company and converse of their beneficent Maker, who is said to have brought every living creature to Adam, to see what he would call it; and to have established those names which were then imposed by his especial favourite on the various objects presented to his view. Their felicity, however, appears to have been but of short duration, as the woman, being deceived by the subtlety of the serpent, violated the divine injunction in her own person, and afterwards enticed

* Vide Job xxxviii. 7.

† For the Mosaical account of the situation of the garden of Eden, see Genesis ii. 8.

ticed her husband to a participation of her crime. At this moment innocence forsook the human bosom; and the hapless pair, who, though naked, had hitherto lived with each other unconscious of shame, now perceived their situation with the utmost confusion, and made themselves aprons of fig-leaves to supply, in some degree, the want of raiment.

When God, at the accustomed time of the day, repeated his customary visit of love, and was heard walking in the garden, the self-convicted offenders attempted to conceal themselves among the foliage of the trees: and, on being called from their retreat, Adam alleged his nakedness as an apology for his disappearance. An explanation now ensued, producing a full confession on the part of the culprits, and terminating in the threatened reward of disobedience. The offended Deity, in pronouncing judgment, first cursed the serpent above all beasts, condemning him to go on his belly; assigning him dust for his food; and decreeing that a perpetual enmity should subsist between his seed and that of the woman, till, in the fulness of time, the latter should prove completely victorious over his adversary: thus shadowing our redemption by a Saviour. The woman was condemned to bring forth her tender offspring with excruciating pain, and to be subject to the dominion of her husband: and Adam was doomed to earn his bread by the sweat of his brow, in consequence of a curse, which God imposed on the ground, for his sake, declaring that it should bring forth thorns and thistles; and that, after much fatigue and toil, he, the offender, should return to the dust, from whence he was originally taken. At the conclusion

clusion of this awful sentence, the Creator, tempering judgment with mercy, clothed his fallen creatures with skins, and compelled them to quit the confines of Paradise, lest, by imprudently eating of the fruit of the tree of life, they might render themselves and their ruined progeny *eternally* wretched. To avoid the possibility of such a circumstance, and to obviate every thought of a return to their once blissful abode, a cherubim was stationed at the eastern extremity of the garden, with a flaming sword that turned every way, to guard the passage to the tree of life.

To what part of the earth the unhappy pair removed, in consequence of this expulsion, is uncertain; but it appears that Cain, the eldest son of Adam, was born in the first year of the world; and the second, named Abel, the year following. These persons, notwithstanding their near affinity, soon discovered symptoms of the most opposite dispositions; the elder being gloomy and avaricious, the younger virtuous and ingenuous: their selected employments were also of a different nature,—Cain undertaking the labours of husbandry, and Abel preferring the care of the flocks. B. C. 4004.

In process of time they brought their respective offerings to God, but with very opposite success; for whilst the sacrifice of Abel, consisting of the firstlings of his flock, was graciously accepted, the fruits of the ground, presented by Cain, were disregarded. This occurrence was sufficient to rouse the native malevolence of the first-born, who was, accordingly, so transported with rage and envy, that he was unable to command his countenance on the mortifying occasion. The Deity now condescended to expostu-

late

late with him upon the absurdity of his impious behaviour, demanding what reason he could produce in justification of his anger; and explicitly declaring that the refusal of his sacrifice resulted entirely from his own misconduct, without the slightest attempt of Abel to supplant him in the divine favour. Cain's heart, however, was too stubborn to bend to the reproof of his Maker; and, instead of profiting by his salutary counsel, he resolved to assassinate his brother with the first convenient opportunity, and actually accomplished his sanguinary intention while conversing with his destined victim in the field.

B. C. 3875. After the perpetration of this horrid deed, Cain, being questioned by God respecting his brother, replied, in an evasive manner, that he knew not where he was; and churlishly asked whether he was to be considered as his brother's keeper. But he was soon convinced of the omniscience of his holy interrogator, who appalled his guilty soul with a full relation of his transgression, and solemnly condemned him to become a fugitive and vagabond on the earth, which, having received the martyr's blood, would henceforth withhold the blessings of her fertility from the hands of his murderer.

This sentence, though comparatively lenient, was deemed so harsh by the criminal, that, in an agony of grief, he exclaimed, it was *insupportable*; and, at the same time, intimated his apprehension of perishing by the hand of some fellow-creature, in consequence of the wretched condition to which the Almighty had reduced him. This fear, however, was immediately obviated, by a particular mark, imprinted on his person, as a token that no one should presume to molest him,

him, under pain of incurring a sevenfold punishment.

Finding it impossible to obtain any other mitigation of his sentence, Cain departed from the place of his nativity, and settled, with his family, in the land of Nod, where he built a city, and called it, after the name of his son, Enoch.

Shortly after the tragical effect of Cain's resentment, his afflicted parents were consoled by the birth of another son, to whom Eve gave the name of *Seth*, because he was *appointed* instead of the murdered Abel.

The sacred historian, having confined himself chiefly to the line of Seth, relates but few particulars respecting that of the fratricide: it is, however, probable in itself, and consonant with the assertions of profane authors, that his posterity were extremely iniquitous, and were, on that account, designated in Scripture by the name of *men*, and the *daughters of men*, whilst the religious children of Seth were honoured with the appellation of *the sons of God*.

After recording the births of Enos, Cainan, Mahalaleel, and Jared, who are all extolled by the oriental writers for their virtuous precepts and exemplary conduct, Moses presents us with the brief but interesting history of Enoch; a person so truly pious, that he is said to have *walked with God* for the space of three hundred years, and at the expiration of that time to have been translated to heaven, without tasting the bitter cup of death.

Adam, having beheld a numerous posterity issue from his own loins to people the earth, was at length compelled to sink beneath the destroying angel, whom himself had introduced B. C. 3074.

troduced by transgression into the world; and he accordingly resigned his spirit into the hands of his Maker, in the nine hundred and thirtieth year of his age. The place of his sepulchre is not mentioned in Scripture, yet various conjectures have been formed upon the subject: thus the oriental Christians affirm that he was embalmed by four of his descendants, and deposited, according to his own desire, in a certain cave on the summit of a mountain: St. Jerom stations his remains in the cave of Machpelah; and the generality of the primitive fathers suppose him to have been buried on mount Calvary, in the very spot whereon Christ, the *second Adam*, voluntarily suffered on behalf of his fallen creatures.

After the decease of Adam, historians inform us, that the children of Seth, abhorring the profligacy of Cain and his descendants, removed to the mountain where the body was interred, and there devoted the greatest part of their time to the adoration of their Creator. It is also asserted, that by contemplation of the celestial bodies they here laid the first foundation of astronomy, and engraved their inventions on two pillars, one of which was to be seen in the time of Josephus. At length, however, the integrity of these men was shaken by the enticing allurements and personal accomplishments of the daughters of Cain; and, in consequence of some intermarriages with that family, their manners gradually degenerated, till, at length, their wickedness was great in the earth, and every imagination of their hearts was polluted with iniquity.

There were likewise in those days persons whose extraordinary strength and stature were equally

equally remarkable with their acts of rapine and impiety: these were, most probably, the offspring of the murderer, both by father and mother, who tyrannised over the weak, by dint of superior power. A similar mode of conduct appears to have been adopted by some others, who are adverted to in holy writ under the appellation of *mighty men*, or *men of renown*.

The wickedness of mankind now increased rapidly with the increasing population, and the earth was literally filled with violence; yet the forbearance of God was continued towards them, and he mercifully resolved to grant them the space of one hundred and twenty years for repentance; during which time he declared, his spirit should strive with man, in order to awaken him to a sense of his depravity, and eventually to recall him to the paths of peace and virtue.

It is here proper to remark, that, notwithstanding the *general* corruption, one man was found perfect in his generation, and walking humbly with his God. This person was Noah the son of Lamech, who exerted himself, on every occasion, to introduce a reformation both of worship and conduct; and to this end undertook the laborious task of public admonition, warning his auditors of the fatal consequences that *must* result from their enormities. His zealous counsel was however treated with disdain, and the deluded race continued in the practice of every vice, till God is said to have been *grieved at his heart* for the formation of his incorrigible creatures, and, at the end of their fruitless probation, to have decreed an universal deluge that should utterly destroy them, together with the birds of the air and the beasts of the field. From this tremendous

B. C. 2469.

dous sentence Noah and his family were excluded, having "found grace in the eyes of the Lord," and the venerable patriarch received instructions concerning a certain vessel which he was appointed to build for the preservation of his own family, and for such a quantity of animals of every species as would be sufficient to replenish the earth again, when the threatened flood should subside.

In obedience to the divine command Noah undertook the construction of this vessel, mentioned in Scripture by the name of the ark. With respect to its dimensions we read, that its length was three hundred cubits, its breadth fifty, and its height thirty. Its form was that of an oblong square with a flat bottom, and a sloping roof, elevated one cubit in the middle. It consisted of three stories, each of which, excluding the thickness of the floors, might be eighteen feet high, and was divided into separate apartments. It was, in all probability, well supplied with light and air; and though it had neither sails nor rudder, it was admirably contrived for lying steadily on the surface of the water, and for thus preserving the lives of its various inhabitants.

B. C. 2348. The appointed time of vengeance being come, and the ark completed, Noah went on board, in the year of the world 1656, with his wife, his sons, and his daughters-in-law, taking with him all kinds of beasts, birds, and reptiles, by pairs and by sevens, as he was expressly commanded; while the rest of mankind, regardless of his repeated warnings, continued to indulge in luxury and dissipation, till the flood came and overwhelmed them with a swift destruction; for, in the self-same day, were

were the fountains of the great deep broken up, the windows of heaven were opened, and the inundating torrents began to fall, which descended without intermission for forty days and forty nights. The waters also increased gradually during the space of five months, when they rose to the elevation of twenty-seven feet above the summits of the highest mountains.

The irrevocable decree of Heaven having been thus awfully accomplished, a wind was caused to pass over the earth, in consequence of which the waters began to assuage, and on the first day of their decrease they sunk so considerably, that the ark rested on the mountains of Ararat. This happened on the seventeenth day of the seventh month, or the sixth of May; and by the first day of the tenth month, answering to our nineteenth of July, the tops of the neighbouring hills began to appear.

Towards the end of the ensuing month, Noah opened one of the windows in the ark, and sent forth a raven, which flew to and fro till the earth was dry, but afforded him no satisfactory intelligence; he therefore let out a dove three successive times, allowing seven days to elapse between each excursion. The first time she returned quickly, having found no place sufficiently firm to afford a resting place; the second time she came back in the evening, bringing an olive leaf in her mouth, as a proof that the flood was greatly abated; and the third time she returned no more.

On the first day of the first month, or the twenty-third of October, the patriarch, who was now in the six hundred and first year of his age, removed the covering of his vessel, in order to take a view of the surrounding scenery, and B.C. 2347.

discovered that the surface of the earth was perfectly free from water; he continued, however, in the ark till the twenty-seventh of the second month, or the eighteenth of December, when he came forth, in pursuance of the divine command, together with his wife, his family, and every living creature which had been intrusted to his care for one year and ten days, according to the antediluvian computation, or during the space of three hundred and sixty-five days of our present time.

Having thus given a concise account of the universal deluge, with a strict regard to the word of God, we feel it our duty to lay such particulars before our readers as, being gathered from profane authors, may afford collateral evidence of this dreadful catastrophe. The *Chaldeans* supposed this event to have happened in the reign of Xisuthrus, who, being warned in a dream that mankind should be destroyed by a flood on the fifteenth of the month Dæsius, built a vessel of extraordinary dimensions, and by that means preserved himself and his family from ruin, besides a variety of fowls and quadrupeds that were recommended, by Chronus or Saturn, to his protection. The flood being come, and soon abating, Xisuthrus sent out certain birds, which, finding neither food nor resting-place, returned to his ship with their feet daubed with mud, but from their third excursion they returned no more. This circumstance convincing Xisuthrus that the earth was again visible, he opened the side of his vessel, and finding that it rested securely on a mountain, he came out with all his companions, and raised an altar, whereon he sacrificed to the gods. The *Egyptians* were certainly no strangers to this general destruction by water, as several of its particular

ticular circumstances are to be found in their history of Osiris and Typhon, especially the very day when it commenced, or when Osiris was shut up into the ark: the name of Typhon also signifies a deluge or inundation, in consequence of which the Egyptian priests have given that name to the sea; and Typhon or Typhæus is represented by the Latin poets as an enormous giant warring against heaven, but finally vanquished by Jupiter, and overwhelmed with water. The inhabitants of *Heliopolis* in *Syria* are said to have exhibited a chasm in the earth in the temple of Juno, which swallowed up the waters of the deluge. The *Indian Bramins* tell us, that in consequence of a general defection in the four tribes, of which the first race of men consisted, God's indignation was justly roused, and he sent a flood which swept away all nations without distinction; but to repair this utter destruction he created three persons of greater excellence than those of the preceding generation. The classical writers had evidently some traditionary accounts of a general deluge, from which, according to Ovid, Deucalion and Pyrrha alone were saved. The *Chinese* also have some imperfect notions of the flood, and of the providential escape of a *single family* from its destroying effects. Nay, even the *Americans* are said to acknowledge its reality, and to speak of it upon their continent. Other authors might be consulted, and other nations brought forward upon this subject; but as we profess to conduct our readers through an important succession of events, rather than to amuse them with fruitless disquisitions, we presume sufficient has been said on these concurring testimonies, and shall accordingly hasten to the history of the postdiluvians.

CHAPTER II.

The general History from the Deluge to the Confusion of Tongues at Babel.

B. C. 2347. IMPRESSED with the most lively gratitude to the author and preserver of his existence, Noah, immediately upon his landing, erected an altar, and offered a burnt sacrifice of every clean beast and of every clean fowl. This act of piety proved highly acceptable to God, who graciously affirmed, that he would no more curse the earth for man's sake; but, on the contrary, it should retain all its privileges, and enjoy an uninterrupted succession of seasons, till the period of its final destruction. The patriarch was also honoured with the divine blessing, and received permission to appropriate all living creatures to his own use, and to eat of them as freely as of the herbs and fruits of the earth: he was, however, strictly commanded to abstain from the blood of animals, and to avoid shedding that of man; at the same time receiving authority to punish the crime of manslaughter with death.

God likewise vouchsafed, on this memorable day, to make a solemn covenant with his favoured mortals, respecting the future safety of the habitable globe; and promised, as a sacred token of his inviolable decree, to set his bow in the clouds when it rained, that the posterity of Adam might look on it, and contemplate the effects of his sovereign mercy.

Having received the warmest blessings and the

most inestimable marks of affection from his appeased Creator, Noah descended from the mountain, applied himself to husbandry, and planted a vineyard. At the time of the vintage he became inebriated with the juice of the grape, and lay carelessly uncovered within his tent. In this situation he was discovered by his son Ham, who immediately hastened to inform his brothers of the circumstance, and invited them to behold the disgraceful attitude of their parent. Shem and Japhet were, however, too modest in themselves, and too tender of the patriarch's honour, to comply with such a request; and therefore, having provided themselves with a garment, they went backwards and covered their father with filial decorum; in return for which they were remunerated with an ample blessing, whilst the posterity of Ham were loaded with the most dreadful curses.

Subsequent to the recital of these particulars, Moses informs us that the patriarch paid the debt of nature in the nine hundred and fiftieth year of his age: and the orientals have a tradition that he was buried in Mesopotamia, where they show his sepulchre, in a castle near Dair Abunah, or "the monastery of our father."

All mankind being the descendants of the three sons of Noah, who were preserved from destruction in the ark, we may be naturally considered remiss if we pass them over without some particular notice. We shall therefore sketch out such circumstances, respecting these persons or their descendants, as shall appear of most importance to our design.

Japhet, who, notwithstanding his disadvantageous position in the sacred history, B. C. 1993.

was the eldest son of Noah, was pathetically blessed by that patriarch, for his pious behaviour, in these terms:—"God shall enlarge Japhet, and he shall dwell in the tents of Shem, and Canaan shall be his servant." This appears to have been spoken in the spirit of prophecy, and has been fully accomplished in the great possessions which fell to the posterity of Japhet in different parts of the world; in the overthrow of the Assyrian empire by the Medes, in conjunction with the Babylonians; and, finally, in the subjugation of the Canaanites, the Babylonians, the Egyptians, and other descendants of Ham, to the children of his elder brother.

Of the children of Shem there is little more to be collected from Scripture than their names and the ages of the patriarchs in the line of Peleg, till we come to Terah, the father of Abraham; we must therefore have occasional recourse to the conjectures and traditions of Jewish and Christian writers, where we shall find some particulars worthy of attention.

The birth of Shem must have happened in the year of the world 1558, as at the birth of Arphaxad, two years after the deluge, he was one hundred years old. The only action of his life recorded by Moses is that which he performed together with his brother Japhet, and for which he obtained the blessing of his father. He is said to have lived five hundred and two years after the flood, and to have died in the six hundredth year of his age, leaving behind him five sons; viz. Elam, Ashur, Arphaxad, Lud, and Aram; the second of whom became the founder of the Assyrian kingdom, according to this express declaration of Moses — "Out of that land

(Shinaar)

(Shinaar) went forth Ashur, and builded Nineveh and the city Rhoboth, and Calah, and Resen, between Nineveh and Calah: the same is a great city."

Elam may probably have been intended by the more moderate Persian historians, when they asserted, that their first king, Caumarras, was a son of Shem: and this idea is strictly consonant to the Mosaic account.

Arphaxad had one considerable advantage above his brethren, in having the patriarchal line continued through him. Many authors derive both the name and nation of the Chaldeans from this person; and Josephus, concurring in the same opinion, assures us, that he was the prince of the Arphaxadeans, at present called Chaldeans. It has been already observed, that he was born in the year of the world 1658, and it appears from the sacred records that he lived to the age of four hundred and thirty-eight years.

As we find no circumstance related in Scripture respecting the other sons, viz. Lud and Aram, we shall dismiss our remarks on his family, and return to that of Noah, whose youngest son, Ham, now demands our attention.

When Noah was acquainted with the indelicacy of his son's conduct, he pronounced a heavy curse, not indeed against the offender himself, but against a branch of his posterity--"Cursed," says the patriarch, "be *Canaan*; a servant of servants shall he be unto his brethren." This curse falling upon a son of Ham rather than upon himself, has occasioned many conjectures among the learned. Some have supposed that Noah expressed

pressed himself in this manner to avoid cursing Ham, whom God had so recently blessed on his quitting the ark; others are for extending the curse both to Ham and his descendants, whom they therefore consider as the progenitors of the blacks; and a third class imagine, with a greater appearance of truth, that *Moses*, by reciting this prediction, designed to raise and invigorate the spirits of the Israelites, who were appointed to engage and finally vanquish the children of Canaan, previous to their complete possession of the promised land.

Ham, in consequence of his undutiful behaviour on an occasion which should rather have excited his compassion than his ridicule, has been considered by the generality of authors as the first introducer of impiety after the deluge; and the infamous character attached to his name in their writings is perfectly consistent with Sanchoniatho's account of Cronus, who is supposed to have been the same person.

To form an opinion by the number of names mentioned by Moses in the three generations of Ham's line, which exceeds the number of persons descended from both his brothers in the same degree, the most numerous issue of the three sons of Noah must certainly have belonged to the youngest, and the greater division of the earth must consequently have fallen to his share: yet Moses has recorded no particular circumstances relating to any of his first descendants, excepting Canaan and Nimrod.

Canaan, whom, according to Scripture, we may suppose to have been the fourth son of Ham, is believed to have lived and died in the country distinguished

distinguished by his name, where his tomb was formerly ſhown in a cave of the mountain of Leopards, at a ſmall diſtance from Jeruſalem. We are equally at a loſs to aſcertain the time of his birth and the length of his life, neither of theſe circumſtances being mentioned by Moſes. Some writers, however, have ventured to affirm, that he was born in the ark, and that, being the fruit of unſeaſonable incontinence, he was himſelf a profligate man. That part of Noah's curſe, which foretold the humiliation of Canaan, as becoming a ſervant of ſervants to his brethren, ſeems to have been wholly accompliſhed in him, without extending to the reſt of his brethren. With reſpect to Shem, it was fulfilled in the memorable victories of the Iſraelites, and the ſubſequent achievements of the Aſſyrians and Perſians: and with regard to Japhet, we ſee a completion of the prophecy in the ſucceſſive conqueſts of the Canaanites by the Greeks and Romans, in Paleſtine and Phœnicia, but more eſpecially by the total ſubjugation of the once haughty and flouriſhing ſons of Carthage.

Canaan ſeems to have been known to the ancient heathens, as Sanchoniatho gives the name of Chna to the firſt man who was called a Phœnician. We have no particulars in holy writ concerning his ſons; but their deſcendants will be treated of in that part of our hiſtory which contains their tranſactions with the children of Iſrael.

Nimrod, the ſixth ſon of Cuſh, is mentioned in the book of Geneſis as a mighty one in the earth, and a mighty hunter before the Lord; and we are there told that "the beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinaar." Theſe words ſeem clearly to imply, that he was a perſon of uncommon ſtrength and courage.

courage. The term a *mighty hunter* has been variously interpreted; some understanding that he was a great tyrant *; and others accounting him a virtuous prince, who, being naturally of a martial disposition, and ambitious of distinguishing himself by his valour, armed a number of vigorous young men, and, by training them to the toils of the chace, rendered them equal to the task of braving danger with unshaken intrepidity.

B.C. 1998. Nimrod is supposed to have been the first man who obtained the regal dignity after the flood: and the four cities mentioned by Moses constituted an extensive kingdom in those early times, when few kings could boast of more than one. By what means he acquired the sovereignty, we are unable to determine, but it was most probably by the force of arms; in consequence of which we suppose Ashur to have been driven from Shinaar, when he went and founded Nineveh, and other cities in Assyria.

Much time and labour has been exhausted by writers in attempting to trace Nimrod in the annals of profane history. M. Rollin and some others have asserted, that he was the same with Belus, who founded the Babylonish empire, and who was afterwards worshipped as a god. Some have imagined him to be Ninus, the first Assyrian monarch: others suppose him to have been Evechous the first Chaldean monarch after the deluge; and some of the Jews affirm that he is Amraph

* This opinion seems to have resulted from the *name* Nimrod, which implies *a rebel*; and in consequence of reproachful appellation, the character before us has represented as a rebel against God: an insolent oppre the first author of the worship of fire; and the first per for on the score of religion.

the king of Shinaar, of whom mention is made by the sacred penman. It is, however, difficult to resolve this controverted question, nor have we any satisfactory knowledge of his immediate successors. Various conjectures have been also formed concerning the time and manner of his death; some pretending he fell by the hand of Esau, whom they make his contemporary; and others affirming that he perished amidst the ruins of Babel, which was overthrown by a violent hurricane. Scripture is, however, silent upon these points; and the ancient traditions, varying from each other, afford at best but an uncertain authority.

It is now requisite that we should return to the *immediate* descendants of Noah, who, after the decease of their parent, thought proper to quit the vicinage of Ararat, and to establish themselves and their families on some other part of the earth. With this design they travelled from the east till they arrived at a plain in the land of Shinaar, which they immediately destined for their future abode. On this spot, which proved sufficiently attractive to terminate their journey, they resolved to erect a city, and a tower whose top might aspire to heaven, for the express purpose of avoiding the dispersion of their families. The building was accordingly begun, bricks being used instead of stone, and slime or bitumen supplying the want of mortar; but God, whose infinite wisdom had decreed the welfare of his creatures by the very circumstance which the builders attempted to elude, compelled them to relinquish their project, by confounding their language, so that one could not understand what another said. The city now took the name of

Babel,

Babel, or *confusion*, and the dispersion of m kind immediately ensued.

Prior to this important event, which, accord to the Hebrew calculation, happened just bef the birth of Peleg, in the year of the flood 1 all mankind spoke the same language and li together in one body; but it now become in pensably necessary that they should divide th selves according to their respective tongues families, in order to people the earth.

This dispersion and the subsequent plantin nations were performed in the most orderly m ner; for we are informed with regard to the s of Japhet, that, "By these were the isles of Gentiles divided in their lands; every one a their families, in their nations." The acco given of the sons of Ham ends in a similar m ner, "these are the sons of Ham, after t families, after their tongues, in their countr in their nations:" and that of the sons of Sh terminates thus?—"These are the sons of Sh after their families, after their tongues, in t lands, after their nations." All of which t serve to corroborate and justify our assert Notwithstanding, some writers have imag that the first plantations were made with any method or regularity, every colony b settled by chance, and each individual sei on his portion as chance or caprice directed.

Allowing Shem to have spent the remain of his life, after the confusion of tongues Shinaar *, we may endeavour to follow his scene

* It would be extremely difficult to ascertain precision what were the ancient limits of the land of Sh We are told that the tower and city of Babel were si

scendants in their migration. There were seven chiefs of his line concerned in the dispersion, viz. his five sons already mentioned, Salah the son of Arphaxad, and Eber the son of Salah, who seem to have settled from Media westward to the sea-coast of Aram or Syria.

Elam fixed his habitation in the country of Elam *, lying to the south-east of Shinaar. Ashur's territory, first distinguished by his own name, and known to the Greeks by the name of Assyria, we find lying contiguous to Elam's, on the west or north-west. Arphaxad seems to have settled in Chaldea, where his descendants continued till the time of Abraham; yet some authors have assigned him a place in Arrapachitis, a province of Assyria; and others, who confound him with Cainan, pronounce him founder of the Chinese

on a plain within that province, and that the sacred vessels were carried from Jerusalem by Nebuchadnezzar to the house of his god in Shinaar; by which we understand the temple of Belus in Babylon. Three other cities are also mentioned in Scripture as being situated in this land, viz. Erech, Accad, and Calneh; but as they appear to have stood at no considerable distance from each other, they do not capacitate us to determine on the extent of the country. It may, however, be presumed that Shinaar took in more to the north than to the south of Babel, and that it lay, for the most part, though not wholly, between the Euphrates and the Tigris. Several traces of the name Shinaar are discovered in the writings of various authors, both ancient and modern; and the part of Mesopotamia chosen by the astronomers, in the time of Kalifa al Mamun, for measuring the degree of a great circle, was the desert of Senjar, which we suppose to have constituted a part of the ancient plain of Shinaar.

* Susiana or Khuzestan seems to have been part of this country in the time of the prophet Daniel; and prior to the captivity the Jews never designated Persia by any other

Chinese monarchy. Salah *, the son of Arphaxad, might probably have settled in Chaldea, where we suppose there was sufficient room for his posterity till the time of Abraham; and for a similar reason we imagine the abode of Eber to have been in the same country. With respect to Lud, we are totally unable to ascertain the seat of his habitation: he is indeed fixed by Josephus in Lydia; but it appears needless that he should have wandered so far from his friends; and the ancient † name of the Lydians is a strong objection against this opinion. Aram, the youngest son of Shem, obtained the countries of Mesopotamia and Syria, which, exclusive of Phœnicia and Palestine, comprehended all the territory westward of Assyria as far as the Mediterranean; and Aram's name is accordingly given in scripture both to the whole of these countries and their several regions.

Within or near the land of Aram the four sons of Aram may be supposed to have planted their respective families. It is generally believed

name. Stephanus mentions it as a part of Assyria; but Pliny and Josephus make it a part of Persia, whose inhabitants are said by the latter writer to have descended from the Elamites.

* Salah has been supposed by some to have settled in Susiana in Persia, because they find a town in that part of the world which formerly bore the name of Salah. This, however, is but a weak authority for their belief, as Morocco, Spain, Phrygia, Armenia, and Hyrcania, might respectively claim this patriarch for their founder by the same means, each of these countries having had a town of the same name.

† It was universally acknowledged by the ancients, that the Lydians were first called Mœones, and Lydians from Lydus the son of Atys.

that

that Uz, the eldest, founded the city of Damascus, and gave his name to the circumjacent country: Hul is stationed by Bochart* in Cholobetene, a part of the Greater Armenia: Gether† may be allowed a seat near the river Centrites, between Armenia and the Carduchi; and Mash or Meshech is said to have fixed in Armenia, near the mountain Masius ‡, which is commonly supposed to be the same with Ararat.

Ham is supposed to have quitted Shinaar on the ill success of the popular undertaking, and to have obtained the sovereignty in Phœnicia; this opinion at least is consistent with the idea of Ham and Cronus being the same person: but, according to those who imagine him the same with Menes, he must have reigned in Egypt, which is indeed frequently mentioned in Scripture by the name of the land of Ham: but as we have no positive authority to decide the point, we shall proceed to the consideration of his descendants.

Cush, his eldest son, is mentioned by the ancients as the father of the Ethiopians, who in the time of Josephus were generally distinguished by the name of Cusheans. Yet, from various passages of holy writ, we are rather inclined to sup-

* Bochart grounds his opinion of this settlement upon the circumstance of finding several places in Cholobetene, whose names begin with Chol or Col.

† Gether was said by Josephus to have reigned among the Bactrians: but Bactria was certainly out of Shem's lot, and was likewise at too great a distance to be considered as one of the first plantations.

‡ Josephus distinguishes the people in the neighbourhood of this mountain by the name Masici, and derives the Maseneans, near the mouth of the Tigris, from them: but the latter notion is clearly refuted by Bochart.

pose that he seated himself in the south-eastern part of Babylonia, and in the adjoining part of Susiana, still called Khuzestân, of the land of Chuz; from whence his descendants, in the succeeding ages, migrated into Arabia *; though it is now extremely difficult to fix the quarters of any of them with precision.

With respect to the nations descended from Mizraim, the second son of Ham, we briefly observe, that the Ludim are supposed to be the people above Egypt, at present known by the name of Abyssins: the Lehabim are judged to be the Libyans of Cyrenaica: the Naphtuhim are said to have settled in Marmarica: the Pathrusim are evidently inhabitants of Pathros or Thebais: the Casluhim are believed to have settled in that part of Lower Egypt which Ptolemy and some others have called Casiotis: the Philistim originally settled in Egypt, and afterwards removed into Canaan: and the Caphtorim are regarded by all the fathers as the Cappadocians.

The settlement of Phut, who stands in the place of Ham's third son, has afforded a subject of controversy to the learned, some of whom imagine that Africa was divided between him and his brother Mizraim: but as some passages of sacred history seem to militate against this opinion,

* It appears from Scripture that a part of Arabia near the Red sea was distinguished by the name of Cush: Cushan and Midian are mentioned as neighbouring people dwelling in tents: and the Arabs are expressly said to border on the Cushites; who, therefore, could not have been the Ethiopians. Cush, according to the traditions of the Arabs and Persians, was king of the territory of Babel, and resided in Erâk: and Dr. Hyde supposes that Cush reigned in Babylonia, and that his posterity migrated into Arabia.

we shall not presume to determine upon so great an uncertainty.

Of Canaan and the plantations of his descendants we can speak with a tolerable degree of confidence; but deem it most advisable to defer their history till we come to treat of Phœnicia and the land of Canaan.

All we can collect from Scripture relative to Japhet is, that he retired with his family from Shinaar, and fixed his habitation to the north of the countries occupied by the children of Shem.

Gomer, his eldest son, is mentioned by Josephus as the father of the Gomerites, or Gauls of Asia Minor, who inhabited a part of Phrygia: Magog, in all probability, settled on an isthmus between the Euxine and Caspian seas: Madia is generally supposed to have planted Media: Javan probably took up his abode near Ionia, in the south-west part of the Lesser Asia: Tubal and Meshech are supposed to have resided near their brother Magog: and Tiras is universally believed to have led his colony into Thrace.

Having thus given a concise account of the nations concerned in the first dispersion of mankind, we shall now take a retrospective view of some particulars which have been hitherto omitted, in order to preserve the thread of our narration entire.

The history of the antediluvians, particularly with regard to their religion, policy, arts and sciences, would certainly be considered as a subject of great value, were it possible to expatiate upon these points with a strict regard to truth; but as the sacred volume affords but little whereon we might ground our assertions, and the page of profane history is clouded with fable, we must

candidly acknowledge that our remarks are founded chiefly upon *conjecture*.

With respect to the religious rites of the primeval race of men, we can only venture to affirm, that they offered sacrifices, both of animals and of the fruits of the earth; yet some writers have attempted to prove that all the patriarchs, from Adam, had certain times and places set apart for the celebration of divine worship*, and devoted a portion of their property to the maintenance of the priests.

Their politics and civil constitutions are hid in impenetrable darkness, and consequently afford no foundation even for conjecture. It is however probable, that the patriarchal form of government was set aside by tyranny and oppression; and that this change took place much sooner among the descendants of Cain than those of Seth. We also imagine that their communities were but few, and consisted of vast numbers of people, previous to the union of the families of Seth and Cain; and that all mankind, subsequent to that imprudent junction, constituted but one great nation, divided into several disorderly associations, and living in a state of anarchy, which indisputably tended to contaminate the thoughtless race with an universal depravity of manners.

Even with regard to their arts and sciences but little can be said; as they appear rather to have devoted their time to luxury and dissipation than to useful discoveries or mental improvement. The last generation of Cain's line found out the

* The sabbath was certainly instituted immediately after the creation, nor is it likely that its observance was ever wholly discontinued.

art

art of working metal; and music seems to have been invented about the same time. Some have supposed that the science of astronomy was cultivated by the antediluvians; but this opinion has no solid foundation: and the erroneous opinions of those who have attributed various books to the patriarchs Adam, Seth, and Enos, are too absurd to merit a serious refutation.

The antediluvian world is commonly supposed to have been exceedingly different from that which we now inhabit, and to have been stocked with a greater number of inhabitants than the present earth is capable of containing: and indeed this idea seems tolerably well founded, when we consider the surprising length of men's lives previous to the deluge, and the numerous generations that were then contemporary.

Various causes have been assigned by different authors for this longevity: some imputing it to the sobriety of the antediluvians, and the extreme simplicity of their diet: others supposing that it resulted from the peculiar excellence of the plants, herbs, and fruits, that were *first* appointed for the subsistence of the human race; and others asserting that it was the natural consequence of a strong and vigorous constitution.

Each of these opinions may be considered as *partaking* of the truth, though in reality they will not bear the test of *strict examination*: for, if we readily admit the idea that *some*, or even *many*, of the antediluvians were remarkable on account of their *temperance* and *simplicity*, we must of *necessity* acknowledge, that the *majority* of them were strangers to these virtues, at a time when they are said to have been

eating

eating and drinking, marrying and giving marriage, till the flood came and swallow them up.

With respect to the wholesome or nutritious q ties of the vegetable world, it may be justly su posed that they were less degenerated in those d than in the present: yet it must at the same time remembered that *sin* had entered into the wor God had inflicted a *curse* upon the *ground* man's sake; and agricultural labour was ev *then* as requisite as it is *now*. We are t therefore to imagine that the natural world hibited that brilliancy of beauty, that abund fertility, and that unspotted purity, at the ti to which we advert, that literally glowed up the *whole*, and pervaded *each constituent part*, wh first created: when *man*, the image of his Creat roved, unconscious of sin or shame, amidst matchless delights of Eden; rejoiced in the frie ship of his God; and viewed with guileless r ture the subjugated tribes of inferior anim *Then* indeed we may naturally suppose that ev pendent fruit which decorated the verd branches, or swept the embroidered ground, indeed replete with flavour and nutrition; t every blade of grass possessed inherent virtu and that *every* plant of the earth was, in language of its Creator, *very good*. But no soo had Adam transgressed the divine command, forfeited his own innocence, than creation be to languish beneath the influence of the cur and *many* of the plants and herbs became *use* while others were rendered disgusting and *poi ous*. Consequently the longevity of the ant luvians cannot be *justly* attributed to the sec given cause.

As to the opinion that the long lives of those men were but natural consequences of the peculiar strength of their stamina, or first principles of their bodily constitutions, we are willing to receive it as a *concurrent* though not an *adequate* cause: for Shem, who received his birth before the deluge, and possessed all the virtues of the antediluvian constitution, fell short of the age of his forefathers by three hundred years, because the greatest part of his life was passed after his egression from the ark.

From these considerations, therefore, we are inclined to impute this longevity rather to the salubrious constitution of the *antediluvian air* than to any other cause; and, upon the supposition that this air became contaminated and unwholesome after the flood, it will appear consistent that the pristine crasis of the human body should have been gradually broken; and that the life of man should consequently have been shortened, in successive ages, to the present common standard.

Whether men were permitted to regale on the flesh of animals before the flood, is a question that has been long and frequently controverted. Those who imagine it was unlawful before that period, found their opinion upon God's assigning *vegetables* for food to *man* and beasts at the creation; and upon the express permission which Noah received to eat flesh after the deluge: and those who entertain a contrary opinion, imagine that animal food was included in the general grant of dominion given to Adam, over *the fish of the sea, the fowl of the air, and every living thing that moved upon the earth*: and indeed this supposition receives a great degree of strength from the fact, that beasts were divided into *clean* and

unclean

unclean before the flood; and that animals were sacrificed to the Deity*.

With regard to commerce, it was, in all probability, carried on with greater facility before the deluge than afterwards; as there was but one language in the world. Yet it is evident they had no idea of navigation, and of extending their trade to remote parts, by the assistance of any kind of vessels; or otherwise *some* families might certainly have escaped the flood besides that of the patriarch Noah. Indeed it is sufficiently obvious that commerce, however it might be conducted, was not as necessary at that time as it has been since; not only because the wants of men have been greatly increased, in proportion to the injury which the earth and its various productions received from the overwhelming flood that was brought upon it; but also because they resided together in greater numbers, and could easily obtain every article they desired, by bartering with their nearest neighbours.

We now come to consider a few particulars relative to the *postdiluvians*, which must of necessity occupy the remainder of our chapter, as we shall hasten to present our readers with the more regular history of *particular* nations and *authenticated* customs.

It has already been observed, that the first form of government was patriarchal; and indeed when we contemplate the honour that is due from a child to a parent, and the natural propensity which children have to apply to a father's autho-

* It is but reasonable to suppose, that under the first patriarchs, as well as in the days of the Jewish lawgiver, such fruits and animals would be offered to God as were fit for sustenance, rather than those which were of no use to man.

lity

for the decision of their disputes, and termination of their little dissensions, it is iciently obvious that the descendants of the iarchs would voluntarily submit, when grown to the government and authority of their er, rather than to any other person. Such a ernment was more a protection than a re- nt; and it was certainly impossible to fix liberties, peace, and fortunes of a family in ter security than while they continued in the ds of a tender and affectionate parent.

Thus, fathers of families, by an almost insensi- change, might become political monarchs; and er by leaving worthy heirs, or naming their essors, might lay the foundations of here- ry or elective kingdoms, under various man- and constitutions, as chance, necessity, and gn, happened to coincide.

onsidering Noah therefore as the common nt of the new world during his life, we may ose that his posterity regarded him as their eme governor, and that his sons Shem, Ham, Japhet, were chief rulers of their respective ches in particular, as their sons again were ds or governors of their particular families er their fathers. Thus, for instance, we pre- e, that each son of Shem not only terminat- ll disputes among the members of his own ly, but also gave them such laws as he ima- d would prove most conducive to their hap- ss; yet his authority extended no further: n case of any dispute between the three chief ilies, an appeal must have been made to h as the only common and acknowledge ire.

This unity of government was however di solve

solved at the death of Noah, and mankind were consequently divided into three grand parties, which, having lost their common ruler, regarded themselves as independent of each other, and acknowledged one supreme governor to lead each separate party. Upon the decease of these chiefs, their descendants were again divided in their political state; and thus, by degrees, they became ranged under several independent rulers; which seems to have been the state of the world for a considerable time after the confusion of tongues, and the consequent dispersion.

But when the increasing families began to extend their plantations, and to build towns or villages, it became indispensably necessary that the government of each society should be vested in one person, who might reunite the chiefs under the same authority, and execute such laws as were best adapted to the peace and prosperity of the community. The recollection of the patriarchal government, and the happy effects which resulted from it, were sufficiently impressed on the minds of the people to induce them to elect a single ruler, who was accounted worthy of dominion for his paternal care and tenderness, rather than to trust their welfare in the hands of several individuals, who might be influenced by party prejudice, or distracted by a diversity of counsel and opinions.

In this beginning of political societies almost every town was governed by its respective sovereign, who being more attentive to the welfare of his subjects than the aggrandisement of his own name, restrained his ambition within the precincts of his own dominions, without attempting to invade or annoy his neighbours. Sometimes,

times, however, the jealousy of a more powerful prince, a martial inclination, or some inevitable dispute, led these monarchs to the field of battle, from whence they seldom returned till one party was completely vanquished, and his possessions were added to those of the conqueror, who, elated with victory and thirsting for future glory, led forth his combatants to other enterprises, and by uniting several territories, formed a kingdom of greater or smaller extent in proportion to his ambition, ability, and success.

These first conquerors regulated their mode of behaviour at these times according to their different interests and dispositions. Some of them, regarding the objects of their conquest as creatures unworthy the smallest comforts of nature, plundered them of all their possessions, and condemned them to languish out the remainder of their days in wretchedness, labour, and disgrace; an oppression which first introduced the distinction between freemen and slaves. Others deemed it more advisable to remove the vanquished people, with their families, to some new countries, where they might form an establishment, and become useful to the victor by cultivating such portions of land as were assigned them. Others with a greater degree of moderation suffered the conquered to purchase their emancipation from slavery, and allowed them the free enjoyment of their ancient customs and privileges, on condition of their paying an annual tribute. But the wisest and most politic of those men, who carried war into foreign countries, conciliated the esteem of the vanquished by treating them as *subjects* instead of *slaves*, and granting them a full participation of those comforts that were lodged in the hands of

the conquerors. By this method the fire of
mosity was soon extinguished, every prej
was gradually obviated, and the interests o
contending parties were finally united.

Upon the supposition that Ham is designe
the Cronus of the Phœnician history, it wil
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corded in the sacred volume is that of Nin
who plundered Ashur of his possessions,
compelled him to remove from Shinaar
Assyria. This revolution, however, whi
supposed to have happened about thirty
after the dispersion, extended no further th
some of the new planted nations. In those
tlements, which lay at a greater distance,
probable that a simplicity of manners prev
during several ages, and that wars did not
among them till the increasing colonies beg
press upon each other, and to experience
inconvenience which results from a con
situation.

It is but reasonable to suppose that Noah
his family were acquainted with some of the
and inventions of the antediluvians; and it i
tremely probable that they explained such p
culars to their descendants as were most usef
common life: but it seems unlikely that an
the finer arts or more speculative sciences sh
have been improved in any degree till a cons
able time after the dispersion; as we must re
allow that numerous inventions were swept
the face of the earth by the destroying de
and that a great length of time must of nece

have been required to restore those arts, and to polish the manners of those persons who, on their first settling in a new country, found sufficient employment in cultivating the land for their subsistence, and in erecting habitations for the convenience of their families, without designing any farther improvements. They were also frequently obliged to wander from one place to another in quest of a more convenient residence, and therefore it is sufficiently obvious that a considerable time must have elapsed previous to the erection of towns and cities, and the subsequent settlement of provinces and kingdoms.

Commerce, though rendered extremely difficult by the confusion of tongues, was nevertheless carried on with vigour after the dispersion; as the necessities of men were greatly increased by their separation; and those who settled in new countries, finding the want of many conveniences they had left behind them, and at the same time discovering many valuable productions in their own settlement, were induced to visit the parts in which they had formerly resided, for the purpose of exchanging their newly discovered commodities for such articles as they stood in need of: and by this means the first foundation seems to have been laid for foreign trade, which soon diffused itself in such a manner as to supersede the greatest obstacles, and finally to suggest the idea of navigation, which has rendered the faithless and tempestuous ocean subservient to the interests and accommodation of distant nations.

It may perhaps be expected that we shall now enter into the controverted subjects of what language was generally spoken before the building

of Babel; in what manner the memorable confusion of tongues was effected; and how many different languages were then formed: but as we are much more solicitous to *enrich* our volumes with authentic and agreeable narration, than to *swell* them with dry and useless controversies, we shall merely observe, that in all probability the Hebrew tongue was that which God first gave to his creatures, or at least we may venture to affirm, that if the Hebrew cannot substantiate its claim, the primitive language was entirely lost at Babel: with respect to the *manner* in which the memorable confusion was effected, there is no doubt but it was the immediate act of God, who is solemnly described by Moses as coming down to view the builders, and to accomplish his great design; and as to the *number* of languages then formed, we confess ourselves unable to resolve the question, and deem it of too little importance to occupy either our time or attention. All we know from good authority is, that the Hebrew, Syriac, and Egyptian languages were formed as early as the time of Jacob: and it seems probable that the languages of the chief families were fundamentally different from each other, though the dialects within each branch had a mutual affinity. A variation which seems well adapted to bring about the designs of the Almighty, relative to the division of mankind into societies, commonwealths, and kingdoms.

CHAP.

CHAP. III.

The History of Egypt, to the Time of Alexander the Great.

EGYPT is situated between the forty-eighth and fifty-third degrees of longitude, and the twenty-fourth and thirty-third degrees of north latitude: its length, from north to south, is near six hundred miles; and the breadth of its coast on the Mediterranean, from east to west, is about three hundred miles; but it grows much narrower above the division of the Nile, so that in some places the mountainous chains which rise on each side of that river leave a plain between them of so small an extent as may be crossed with facility in less than one day. The boundaries of the country are, the kingdom of Sennar and the cataracts of the Nile on the south; the Mediterranean sea on the north; the Red sea and the isthmus of Suez on the west; and a region of Lybia, called Marmarica, on the west.

To give a clear idea of ancient Egypt it will be necessary to divide it into three principal parts, distinguished by the appellations of the Upper Egypt, or Thebais; the Middle Egypt, or Heptanomis; and the Lower Egypt, which includes the Delta.

Thebais, so named by the Greeks after its principal city Thebes, is the most southern part of Egypt, next to Ethiopia, and is almost equal in extent to all the rest, including the tracts of

country on each side the Nile down to the Heptanomis.

Among the numerous famous cities that formerly embellished this part of Egypt, we must enumerate, on the western side of the river, Lycopolis, or the city of the Wolves; Hypsele, now called Aboutig; Aphroditopolis, or the city of Venus; Ptolemais; Abydus, celebrated for the magnificent palace of Memnon; Little Diospolis, or the city of Jupiter; Tentyra; Latopolis; Great Apollinopolis and Elephantine: and on the opposite side stood Antæopolis, Passalus, Panopolis, Chenoboscia, Cæne or Neapolis, Apollinopolis or the village of Apollo, and the celebrated Thebes, which might indisputably vie with the most illustrious cities in the universe, whether considered with respect to its extent, wealth, or population. Previous to its destruction by Cambyses, its extent is said to have been no less than fifty-two miles and a half: so great was its wealth, that, after it had been plundered by the Persians, three hundred talents of gold, and two thousand three hundred of silver, were found among the remains of the pillage; and its population has been described with peculiar animation by Homer, who informs us, that from each of its hundred gates issued two hundred warriors with their horses and chariots. Some authors have, indeed, supposed that by the gates here spoken of are to be understood either the temples of the city, or the palaces of certain powerful princes, but as this supposition is avowedly founded upon the assertions of modern travellers respecting the *ruins* of Thebes, we beg leave to remind our readers that Mr. Browne found sufficient vestiges in 1792, to establish a contrary belief.

"From

"From * the roof of the great temple at Aksor," says he, "may be seen an insulated mass, toward the south, which has apparently been a gate; and some other imperfect remains may be discovered with a telescope, in the directions west and north, under the same circumstances; so that from the situation of these ruins, precisely opposed to each other at the three cardinal points, it seems extremely probable that they were three of the gates belonging to the ancient city."

Among the august remains of this justly celebrated city have been discovered some temples and palaces, which have triumphed over the corroding influence of time, and still exhibit to the amazed spectator a profusion of majestic columns, exquisite statues, and brilliant paintings. Indeed we cannot give a livelier idea either of these objects themselves, or the strong effects of their appearance upon a contemplative mind, than by repeating the following words of M. Sonnini, who visited the spot in the summer of 1778: "It would be impossible," says this traveller, "to describe the sensations I experienced at the sight of objects so truly grand and majestic. It was not simply admiration, but an exstacy which suspended the use of my faculties: I remained a long time motionless with rapture, and was more than once inclined to prostrate myself in veneration before monuments the erection of which seemed to surpass the genius and the powers of man." He then proceeds to describe the enchanting scene in the following manner: "Colossal and other gigantic statues, obelisks, avenues formed by rows of sphinxes which are still visible, though shame-

* Vide Mavor's Voyages and Travels, vol. xxiii. p. 57.

fully

fully mutilated, porticoes of a prodigious elevation, immense colonnades, the pillars of which are some twenty and some thirty feet in circumference; paintings which still retain an incomparable brilliancy; granite and marble lavished in the structures; stones of astonishing dimensions forming the magnificent roofs; and thousands of prostrate columns which literally strew the ground, combine to strike the beholder with equal admiration and amazement*."

At a place called Biban-el-Meluke, are to be seen the sepulchres of the ancient kings, all of which are hewn in the free-stone rock, and apparently formed upon one general plan, though differing in the formation of the respective parts. The entrance is by a long passage which opens into a chamber, and from thence branches out in two directions, the one leading to the grand apartment, with a sarcophagus of red granite in the midst, and the other leading to various painted cells that are embellished with a variety of figures and hieroglyphics.

Heptanomis, or the Middle Egypt, so called on account of the seven nomes or prefectures into which it was divided, comprehended all the country on both sides the Nile, from Thebais to the point of the Delta, where the river divides into those branches by which it enters the sea; and this part of Egypt was formerly celebrated for the number and magnificence of its cities, of which the most remarkable were Memphis †,

* Vide Mavor's Voyages and Travels, vol. xxiv. p. 89.

† Memphis, supposed to have been founded by Menes the first Egpytian monarch, was for several ages the metropolis of the whole kingdom. It contained many beautiful temples, the most splendid of which is said to have been that of the god Apis, who, under the form of an ox, received the devotions of blinded inhabitants.

Acan-

Acanthus *, Heracleopolis †, Arsinoe ‡, and Antinoopolis §.

This part of Egypt being almost universally celebrated for its numerous curiosities, it would certainly be deemed unpardonable if we should attempt to pass them over in silence: yet, as we are anxious to avoid prolixity, we shall content ourselves with giving a concise description of the *most interesting* objects, viz. the obelisks, the pyramids, the labyrinth, the lake of Moeris, and the Nile.

Rollin has justly observed, that "Egypt seemed to place its chief glory in raising monuments for posterity;" and that the Romans, despairing to equal the Egyptian architects, thought it a sufficient honour to borrow from that people the most splendid ornaments of their capital.

Sesostris erected in the city of Helipolis two obelisks, each of which was one hundred and twenty cubits high. When Augustus Cæsar had reduced Egypt to a Roman province, he caused these obelisks to be transported to the imperial city; but thinking it impracticable to move a third, which is said to have afforded employment

* This city probably received its name from a fine grove of Thebaic acantha which it contained. Here was also a spacious temple dedicated to Osiris.

† Heracleopolis, or the city of Hercules, was situate in an island called by Strabo the Great Island, where the ichneumon was ranked among the Egyptian gods.

‡ The inhabitants of Arsinoe bred some tame crocodiles in the neighbouring lakes, and honoured them as objects of adoration, on which account the city was sometimes called the "City of Crocodiles."

§ Antinoopolis is said to have been built by the emperor Adrian in honour of his favourite Antinous.

to

to twenty thousand men in the reign of Ramises, he suffered it to remain without molestation. Constantius, however, effected what Augustus durst not undertake, and actually ordered this stupendous monument to be carried to Rome.

These obelisks formerly abounded in every part of Egypt: their shape was that of a quadrangular taper spire, terminating in a point, to serve as an ornament to some open square; their position was perpendicular, and their decorations consisted of such inscriptions and hieroglyphics as were commonly used by the Egyptians for the purpose of disguising the mysteries of their religion.

The pyramids, which have been deservedly classed by the ancients among the wonders of the world, never fail to excite the curiosity of those persons who wish to contemplate the artificial rarities of Egypt, and we shall therefore speak of those stupendous structures in the most copious and satisfactory manner that the limits of our design will allow.

There are several of these monuments in different parts of Egypt, but those which have been chiefly noticed by travellers are situate on the western side of the Nile, in the vicinage of Jizah, which seems to have succeeded the ancient Memphis. The number of these pyramids is about twenty, but as most of them are stationed at unequal distances in the Lybian desert, we have only received a satisfactory account of those which stand pretty near each other, and are the *most* remarkable, though some of the others are of a very considerable size, and have really been neglected without cause.

The

The first and most beautiful of these pyramids is erected upon an advantageous and rocky eminence, that rises from the sandy deserts of Lybia, about a quarter of a mile from the plains of Egypt. The north side of the structure, being measured by a radius of ten feet in length, taking two several sections, was found by Mr. Greaves to be 693 English feet. The other sides were examined by a line for want of an even level, and a convenient distance to place the instruments. The altitude, if measured by its perpendicular, is 481 feet; but if it be taken as the pyramid ascends inclining, then it is equal, in respect of the lines subtending the several angles, to the latitude of the basis: by which it appears that the height of the *largest* pyramid, though greatly exaggerated by the ancients, is in reality short of the height of St. Paul's cathedral in London. If we picture to ourselves four equilateral triangles on the sides of the square basis, mutually inclining till they terminate in a point (for such is the appearance of the top to those who stand below) we shall obtain an accurate idea of the true figure and dimensions of this pyramid, the area of whose basis contains 480,249 square feet, or something more than eleven English acres of ground, a proportion sufficiently monstrous to stagger our belief, if the fact were not established beyond dispute.

The ascent to the summit of the pyramid is contrived by a succession of steps, which running about the building in a level, made a narrow walk, when the stones were entire on every side. These steps are made of massy polished stones. The lowermost is about four feet deep, and three broad, but they diminish in size towards the top, and they end not in a point as mathematical pyramids

ramids do, but in a little flat or square consisting of nine stones, besides two which have fallen from the corners. This pyramid has been so materially injured by the effects of the weather that it cannot be ascended with facility, except on the south side or at the north-east angle.

The entrance into this wonderful monument of human industry is by a narrow passage, which opens on the sixteenth step, in the midst of the north side. It goes declining with an angle of twenty-six degrees, and is in breadth exactly $3\frac{4}{5}$ English feet, and in length ninety-two feet six inches. At the end of this passage there is another, similar in appearance but a little rising, where the lowermost stone of the roof forms a sharp ridge, beneath which there is sometimes so small a space that a man must prostrate himself on the ground in order to pass through. This difficulty, however, is chiefly owing to the sand which is blown in by the wind, as the passage, when cleared, is of the same dimensions with the entrance.

Beyond this straight is a steep massy stone, by which the curious traveller may ascend to the lower end of the first gallery. This has been described as five feet broad, five feet high, and 110 feet long; the pavement, consisting of white polished marble, rises with a gentle acclivity; and the sides and roof are constructed of unpolished stone, less compact than that of the pavement.

At the end of this gallery are two passages, one low and horizontal, and the other high and rising. At the commencement of the lower passage, on the right-hand, is a circular well, lined with white marble, and measuring somewhat more than three feet diameter. Pliny asserted that this well was eighty cubits deep, but it

it is now almost filled with rubbish, and does not possess a depth of more than twenty feet.

About fifteen feet distant from this well is another passage of exquisite workmanship, which runs in a level 110 feet, and then terminates in an arched vault or chamber, standing due east and west, half full of rubbish, and of a sepulchral smell. The length of this room is nearly twenty feet, its breadth about seventeen, and its height rather less than fifteen; the walls are plastered over with lime, and the roof is covered with large smooth stones, which are placed in a shelving position and meet above in an angle.

The second gallery, divided from the first by the wall in which is the entrance to the last-mentioned passage, is by no means inferior either in curiosity of art or richness of materials to the most splendid buildings; it rises with an angle of twenty-six degrees, and is 154 feet in length from the well beneath, but if measured on the pavement it is something less, on account of a vacuity of about fifteen feet. The height of it is twenty-six feet, and the breadth $\frac{68}{75}$ feet, of which one half is to be allowed for the way in the midst, there being a stone bench of one foot and $\frac{7}{1000}$ in breadth, and as much in depth, on each side of the wall. The stone of which this gallery is constructed is white marble very evenly cut in large tables and finely polished.

Beyond this admirable gallery is a square hole, which leads into two closets or small anti-chambers lined with a rich and speckled kind of Thebaic marble. The first of these is almost equal to the second, and of an oblong figure, one side containing seven feet, and the other three feet six inches: the height is about ten feet, and the floor is perfectly level.

The inner anti-chamber is separated fron former by a stone of red speckled marble hangs in two mortices about two feet lower the roof, and three feet above the pavement. second closet leads to another square pas formed entirely of Thebaic marble, and ope to a sumptuous and well-proportioned room, ated in the centre of the pyramids, equi-di from all the sides, and almost in the midst bet the basis and the top. The floor, the sides, an roof, consist exclusively of fine marble. stones which cover this room are of a surpr length, and actually resemble a number of beams designed to sustain the enormous w of the pyramid above. The length of the cha on the south side, where the first and second of stones meet, is $34\frac{3}{5}$ English feet; the bre of the west side, measured in the same ma is $17\frac{1}{27}$; and the height is about 19 feet 6 inc

This magnificent chamber contains the m ment of Cheops, or Chemmis, whose body ever was not deposited in this place. It co of one piece of fine speckled marble cut sn and plain, without any sculpture or inscrip its figure is that of an altar, or of two cubes set together; its position is exactly in the dian, and almost at an equal distance fro sides of the room, except the east, from wh is twice as remote as any of the rest. A h space is observable beneath it; and a large has been removed from the pavement at the next adjoining it. In the south and north sic the chamber are two inlets, evenly cut i walls opposite to each other, which seem to been designed for the reception of lamps.

This is all that is worthy of notice in the pyramid, except a curious echo which Plu

ticed as answering four or five times, and M. Lucas asserts will repeat *ten* or *twelve* distinctly. We are, however, at no loss unt for this effect when we contemplate row entrance, the long galleries which lie continued line, and the termination of those es in the centre of the pyramid.

second pyramid, situated at a small distance he former, has been but imperfectly de- l either by ancient or modern writers. He- s merely asserts, that its magnitude falls of the other, though its altitude is equal, at it contains no subterraneous chambers. us informs us, that its architecture resem- e former, but that the dimensions are less e hundred Grecian feet; and Pliny makes ference to be still greater by forty-six feet: rabo has ventured to affirm that both these ids are equal; and Mr. Greaves, on the of a person who measured the second with assures us that the bases of both are alike, at the height is not inferior to that of the This structure has no entrance; the stones ch it is built are much smaller than those of st; the sides, instead of rising by degrees, ooth and equal: and the whole fabric, ex- n the south side, is quite entire.

a convenient distance from the north and ides of this pyramid are two very stately of architecture, cut out of the rock in a per- ular direction, and squared by a chisel for commodation, as it is supposed, of the an priests. They are about 30 feet in and 1400 in length: the entrance is by a opening hewn out of the rock. The inte- khibits a square chamber, and a passage to some other apartments which are dark

and filled with rubbish. The north part of the exterior is inscribed with sacred Egyptian characters, and the structures themselves running parallel to the sides of the pyramid, and meeting in a right angle, make a very agreeable prospect.

The third pyramid, erected on an advantageous acclivity, at the distance of a furlong from the second, is mentioned by Herodotus as measuring 300 feet on every side, and as being built to the middle of Ethiopic marble. Diodorus, who gives the same dimensions of the basis, asserts, that the walls were raised fifteen stories with black stone like Thebaic marble; and that this piece of work, on which the name of Mycerinus, the founder, was engraved, far exceeds the other pyramids in respect of its architecture and the richness of its materials: Pliny's remarks are nearly similar, except with regard to the distance between the angles; and Belon tells us that it is but a third part larger than that of C. Cæstius at Rome; and that it consists of basaltes, which is harder and more durable than iron itself. These persons, however, have been greatly mistaken respecting the substance and colour of the pyramid, which is in reality built of a clear white stone, somewhat brighter than that in the other two. And Belon's assertion with regard to its dimension is really an unpardonable oversight of 200 feet in little more than 300, which, exclusive of the authority of the ancients, Mr. Greaves imagines the side of this pyramid to be, and the altitude to have much the same proportion. The name of Mycerinus is now obliterated by the corroding tooth of time.

Few questions have been disputed with greater warmth than that which relates to the builders of these stupendous monuments. Josephus imagined they were erected by the Israelites during their hard

hard captivity under the Pharaohs; but this opinion seems fully refuted by the language of scripture, which informs us that the slavish employment of Israel was the making of *bricks*, whereas all these pyramids are constructed of stone. Others suppose that they were erected (in consequence of Joseph's solemn prediction) for granaries to lay up corn during the seven plentiful years; but this idea is altogether groundless, since the *figure* of a pyramid is the *least capacious* of any regular mathematical body, and the small dimensions of the rooms within utterly overthrow such a conjecture.

Herodotus affirms that the greatest of the three most remarkable pyramids was erected by Cheops; that the second was built by Cephron, brother and successor to the former prince; and that the third was the work of Mycerinus, the son of Cheops. The Arab writers, however, mention other founders of these three pyramids: and indeed there is so little agreement upon the subject, either among the natives or historians, that we, like Pliny, are induced to notice this uncertainty as a just reward of the vanity of the true founders.

Since we are unable to determine who were the builders of these pyramids, we should certainly misspend our time by attempting to fix the period of their erection. We can, however, venture to assert, that their *least* antiquity must be near three thousand years, since Herodotus, who lived above two thousand two hundred years ago, found so little satisfaction in his enquiries after them: and Diodorus, who lived before the birth of Christ, supposes the great pyramid to have been built one thousand years before his time.

With respect to the end for which these monuments

numents were erected, it is generally supposed that they were designed for sepulchres and monuments of the dead. Diodorus informs us that Chemmis and Cephren intended the first and second pyramids for their own sepulchres, though it happened that their design was frustated: all those near Memphis are, in fact, supposed to have been royal sepulchres, and the tomb*, which may still be seen in the greatest pyramid, fully establishes such an opinion.

Why the Egyptian monarchs should have burdened themselves or their people with such an enormous expence, as must of necessity have been attached to the building these pyramids, is an enquiry of an higher nature, though possibly answered with greater facility than the former.—Aristotle has supposed them the work of tyranny, and Pliny imagines that they were built partly from ostentation, and partly out of state policy. But the true design seems to have sprung from the Egyptian theology, which taught its votaries that so long as the body was preserved from decay the soul continued with it, and hence we may observe the great pains and curious precautions of the Egyptians relative to the bodies of their deceased friends.

The reason why a pyramidal figure was generally chosen † for the monuments seems to have

* This tomb is hollow within, uncovered at the top, and sounding like a bell. The outward superficies is 7 feet 3 inches and a half in length, and 3 feet 3 inches and three quarters in depth. The hollow inside is 6 $\frac{4}{10}$ feet long on the west side, 2 $\frac{3}{8}$ broad at the north end, and 2 $\frac{3}{10}$ deep.

† It is proper to observe that all the Egyptian pyramids are not of the same form, some being round and almost conical, and others rising with a less inclination, and not so pointed at the top.

been,

been, because it is the most permanent form of structure; for, by reason of the gradual construction towards the top, it is neither overburdened with its own weight, nor subject to the soaking of rain as other buildings are.

If it be admitted as truth that the stones made use of in building the pyramids were fetched either from the quarries in the Arabian mountains, Thebais, or Ethiopia, it will appear sufficiently probable that one hundred thousand men were actually employed in this labour, ten thousand every three months: but as some modern travellers have observed that a great part of these structures are built with a white sandy stone resembling the rock whereon they stand; we are rather inclined to suppose that *most* of the materials were found upon the spot, but that the marble of the *interior* was brought thither from other places.

Pliny and Diodorus agree in the assertion that no less than three hundred and sixty thousand men were employed in erecting the first pyramid. It is said that twenty years were spent in the work; and Herodotus tells us that there was, in his time, an inscription on the pyramid which expressed that 1600 talents of silver or 413,333*l.* 6*s.* 8*d.* sterling was expended in garlic, leeks, onions, &c. for the workmen.

Though some late writers have asserted that they could find no beauty in these monuments, we must certainly acknowledge them prodigious; and we have no doubt but they were rather designed as proofs of ancient power than models of beauty. Ancient authors have pronounced them magnificent beyond expression; and even the moderns are obliged to confess that no po-

tato

tate now in being could possibly raise such enormous and expensive piles of building. But that which we deem most admirable in these pyramids is, the incontrovertible evidence they afford of the early progress made by the Egyptians in astronomy, for the four sides of the great pyramid are turned exactly to the four quarters of the world, and consequently show the true meridian of that place. This precise position, which was evidently the effect of art and design, serves also to show that during the long space of time which has elapsed since the erection of the monument, no alteration has taken place in the poles of the earth or the meridians.

The celebrated structure, situate in the Heracleotic nome, near Arsinoe, and distinguished by the name of the Labyrinth, seems to have been designed as a pantheon of all the Egyptian deities that were worshipped in the provinces, and as a place for the accommodation of the general assembly of magistracy of the whole nation. For this reason every nome had a hall or palace appropriated to itself: the whole edifice, according to Herodotus, containing twelve. These halls were vaulted, and had an equal number of doors opposite to one another, and encompassed with the same wall. This truly wonderful building contained no less than three thousand chambers, fifteen hundred of which were subterraneous, and set apart either for the sepulchre of the kings who built the labyrinth, or for the abodes of the sacred crocodiles. These were never shown to strangers; but Herodotus informs us that he viewed every room in the upper part, in which he found sufficient to engage his attention and to fill him with astonishment. Innumerable exits by different

different passages and infinite returns, afforded a thousand occasions of wonder, while his conductor led him from a spacious hall to a chamber, from thence to a private cabinet, and then through other passages that led to the more sumptuous rooms, where the roofs and walls were completely incrusted with fine marble, and adorned with exquisite sculptures. The halls were surrounded with beautiful polished columns, and at the termination of the labyrinth stood a pyramid of two hundred and forty feet high, decorated with large figures of various animals.

Other writers have asserted that this edifice was situate in the midst of an immense square, and completely surrounded with buildings; that the porch was of Parian marble, the floors paved with vast flags, and the roof appearing like a canopy of stone; that the interior consisted of the temples of several deities, and galleries that were adorned with a profusion of exquisite pillars, images of the gods, and colossal statues of the kings; that the passages were so numerous and intricate as to render a guide indispensably necessary, and that several of the rooms were so constructed, that a noise like that of thunder reverberated through them on opening the doors.

Such is the general description of this structure, whose solidity was so great as to withstand for several ages, not only the injuries of time, but the rage of the inhabitants of Heracleopolis, who, as worshippers of the ichneumon, bore an inveterate hatred to the labyrinth and the crocodiles that were there deposited. Even at the present day a considerable part of it may be seen at the southern extremity of the lake Moeris, and thirty miles distant from the ruins of Arsinoe.

However

However curious and magnificent we may deem the Egyptian pyramids, and the justly celebrated labyrinth, Herodotus pronounces the lake of Moeris infinitely superior; and boldly affirms that it is the noblest and most wonderful of all the works of the kings of Egypt. The ancients described it as measuring 3600 stadia in circumference; but modern travellers assure us that its breadth does not exceed half a league; that it is about a day's journey in length, and that its circumference is about twelve or fifteen leagues, which will be found sufficiently prodigious, when we consider that it was formed by human labour, as appeared from two pyramids, which, in the time of Herodotus, raised their heads to the height of three hundred feet in the centre of the lake.

This lake in the deepest part has fifty fathom water: it stretches from north to south, and is fed by water from the Nile by means of a channel cut for that purpose. Its construction is attributed to a king of Egypt called Moeris, who formed his great design for the purpose of correcting the irregularities of the Nile, either by preventing the stagnation of the water in other places to the detriment of the lands, or by preserving an ample supply when the river failed in its usual prolific inundations.

An isle, of about one league in circumference, may be still seen in the middle of this lake; but no vestiges are discernible of the two pyramids which formerly stood here; though several ruins of tombs and temples have been discovered, with large figures of men and animals.

The Nile is in reality the greatest wonder of Egypt; as by its annual augmentation it waters the

the surrounding lands, and abundantly supplies the defect which must otherwise inevitably result from the want of rain. The sources of this river were, however, so absolutely unknown to the ancients, that they supposed it impossible to discover them; though they are now well known to be in Ethiopia. The Nile enters Egypt almost under the tropic of Cancer, precipitating itself over seven successive falls or cataracts. Having passed through the Upper and Middle Egypt, it divides itself into two large arms, a little below Memphis, and subdividing itself into seven channels, mingles its waters with those of the ocean.

Though many subtle reasons were formerly invented to account for the great increase of this river, it is now universally acknowledged to be entirely owing to the heavy rains which fall in Ethiopia. With respect to the *time* of its increase, it first commences in May, yet no public notice is taken of it till the latter end of June, when it has usually risen to the height of nine or twelve feet. The public criers then begin to proclaim it through all the Egyptian cities, and continue to publish its daily augmentation till it rises to the height of twenty-four * feet, when the dam of the great canal at Bulak † is opened with great solemnity.

* Mr. Browne observes that the rise of the Nile is much the same as it was in the most ancient times, viz. twenty-four feet in perpendicular height. Vide Mavor's Voyages and Travels, vol. xxiii. page 38.

† If the river wants but one inch of this height the Egyptians will not cut the dam, because in that case no tribute is due to the Turkish emperor for the lands which should have been watered, but which then will scarcely maintain the cultivators. And upon this account the basha or governor of Egypt is solely responsible for the consequence, if he cuts his dam before the water rises to the proper mark.

and

and the day is devoted to feastings, fire-works, and all other demonstrations of public rejoicing.

That the people might form an accurate opinion of the daily increase of the water, wells were sunk, and pillars erected for that purpose. One of the former is said to have been constructed near Syene in the Upper Egypt; and one of the latter was set up at Memphis. An antique column, which served for the same purpose, may still be seen in the castle of Old Cairo. The present nilometer is also in the same castle; and consists of a large square reservoir, encompassed with a handsome gallery. In the midst of the bason is an octagonal pillar of white marble, divided into twenty-two equal parts, the first of which is subdivided into twenty-four inches, and the others are all marked to the top of the column.

As the Nile could not of itself cover every part of the country in a due proportion, the Egyptians have, with great labour, cut a vast number of canals to facilitate the overflowing of their lands. The villages that stand on eminences on the banks of the Nile have their respective canals, and the more distant villages have theirs also, even to the extremities of the kingdom, by which means the waters are successively conveyed to the most remote places. It is not lawful to cut the trenches for the reception of the water till the river has attained its proper height; neither must all the trenches be opened together, as in that case some lands would be injured by the inundation; while others would be almost totally deprived of their needful refreshment. The trenches are therefore opened with the greatest precaution, first in the Upper, and afterwards in the Lower Egypt; and the natives, who strictly attend to the rules prescribed

scribed in a roll or book, contrive to dispose the fertilising flood so judiciously, that *all* parts of the country are plentifully watered, and the cultivators are enabled to rejoice in the anticipation of great and abundant harvests.

There are, indeed, many *elevated lands* which, notwithstanding these canals, cannot possibly receive the benefit of the Nile's increase. This want is however supplied by a great number of wells, spiral pumps, and wheels which carry a rope of large earthen pots, and draw water from the canals. In this labour no less than two hundred thousand men are employed every day, besides the men who draw water in wicker baskets of so fine a texture that not a drop of the liquid runs through.

The Egyptian husbandmen have not the laborious task of ploughing, digging, or breaking the clods; nor have they any occasion for manure, as the Nile, by bringing with it a profusion of mud or slime, fattens the earth, and makes it exceedingly fruitful. When, therefore, the river has retired, the agriculturists have no more to do than to mingle a little sand with the earth in order to abate its strength, after which they cast in their seed with little trouble, and at an inconsiderable expence. They generally sow in October and November, as the waters subside; within two months the ground is covered with a rich variety of grain and pulse; and the harvest is gathered in March and April.

While contemplating the fertility occasioned by this truly wonderful river, we are naturally led to observe the two beautiful prospects which, as the result of its influence, Egypt exhibits at two seasons of the year. It is indeed impossible for

the most ardent imagination to form a scene more interesting and delightful than presents itself to the entranced spectator at either of these periods; for, if a man ascends some lofty mountain, or one of the great pyramids of Grand Cairo, in the month of July or August, he beholds with amazement a spacious sea, spotted with innumerable towns and villages, intersected with several causeys, and occasionally contrasted with groves and orchards; while a magnificent display of sylvan and mountainous scenery bounds the delightful view, and terminates a most exquisite horizon at the utmost distance the eye can possibly discover. On the contrary if the view be taken in winter, that is in the months of January and February, the whole country resembles one extensive meadow clothed with the finest verdure, and enamelled with an infinite variety of flowers; the plains are embellished with numberless flocks and herds; the mild zephyrs are literally impregnated with the sweet odours that rise from the orange and lemon blossoms, and the air is altogether so pure and salubrious, that a more healthful or agreeable cannot be found in the universe; and, for this reason, nature, which seems to droop and languish in every other climate, appears at this time to triumph in the delights of her Egyptian abode.

With respect to the canal by which a communication was opened between the Red sea and the Mediterranean, we briefly observe, that it was first projected and begun by Sesostris, continued by his successors Nechio and Darius, and completed by Ptolemy Philadelphus, who contrived sluices by which it might be shut or opened as there was occasion. This canal began near the town of Bubastus; its breadth was one hundred cubits,

its length fifty leagues, and its depth suf-
to bear the largest vessels. It was formerly
it service to the trade of Egypt; but it is
lmost filled up, and scarcely any remains
e to be seen.

Lower Egypt extends from Heptanomis to
editerranean, and contains not only the
but also Mareotis and Alexandria to the
nd Casiotis and Augustamnica, with some
erritories, toward the east. Several places
een mentioned by the ancients as being
in the Mareotic nome, but as there is no-
elating to them worthy of notice, we shall
em over in silence, and hasten to more in-
g particulars.

famous city of Alexandria, which was for-
reckoned next to Rome for the grandeur of
ldings and richness of its materials, was
between the lake Marea * and the Canopic
of the Nile. It received its name from
der the Great, who caused it to be built;
fter his decease, it was chosen by the Pto-
for the place of their residence, by which
it became the metropolis of Egypt. The
ts assert, that it was built in the form of a
lonian cloak, and occupied about fifteen
The royal palace, which constituted a fifth
f the city, was erected in a most delightful
on by the sea-side, and contained, besides

* his lake is said by Strabo to have been upwards of
lia in breadth, and near 300 in length. It was formerly
le, but at present it contains scarcely any water, ex-
er heavy rains. The circumjacent country was once ce-
for excellent wine, and the lake itself afforded an ap-
: for the Mareotic nome, which was accordingly called
s.

the royal apartments, a grand museum, and the sepulchres* of the kings. That part of the city which stood at some distance from the shore was called Necropolis, or the city of the dead (on account of the sepulchres and burying places with which it abounded), and was inhabited by none but the lower order of people.

At a small distance from the city was the island of Pharos, and the famous light-house† of the same name. The island Antirrhodes has been also mentioned by the ancients as lying at a short distance from the shore, but this has been totally destroyed by the sea. About three miles and three quarters from Alexandria was the city of Nicopolis, greatly embellished by Augustus after the defeat of Antony; and at the distance of one hundred and twenty stadia was Canopus, justly reputed infamous on account of the lewd diversions which the Alexandrians there indulged in. On the narrow tract of land, between the sea and the canal that runs from Alexandria to Canopus, were Zephyrium, the Lesser Taposiris, and Tho-

* The body of Alexander was deposited in this place, and here it was viewed by the emperor Augustus, who scattered flowers over it with the most lively marks of veneration, and honoured it with a crown of gold.

† The tower of Pharos, which the celebrated architect Sostratus built by order of Ptolemy Philadelphus, was reckoned one of the seven wonders of the world. On this structure no less than 800 talents were expended, and indeed when we consider the great convenience it afforded to such vessels as sailed by night near a variety of sands and shelves, we must of necessity deem it capable of immortalizing the name of its royal founder, yet the only inscription said to have been engraved on the edifice was the following: *Sostratus* the Cnidian, son of Dexiphanes, to the protecting deities, for the use of sea-faring people." Lucian, however, speaking on this subject, boldly charges Sostratus with mean fraud, and ridiculous vanity.

nis;

nis; and to the south of Canopus stood Shadia, Anthylla, Momemphis, Andropolis, and Latona.

That part of Lower Egypt which, from its triangular figure, has received the name of the fourth letter of the Greek alphabet, is encompassed by the arms of the Nile, lying between the Canopic branch to the west, and the Pelusian to the east. It is said to have contained several famous cities, of which we enumerate Sais, once the metropolis of Lower Egypt, and celebrated for a magnificent temple of Minerva; Butus, famous for the oracle of Latona; Leontopolis, where particular adoration was paid to the Lion; and Tanis, formerly honoured by the residence of the Pharaohs. These are the chief cities in the Delta, which, together with the province of Al Feyyûm, may be regarded as the most fertile and best cultivated part of Egypt. It is now said to contain 360 villages, and yields a variety of fruit in so great an abundance, that when a scarcity is experienced in other parts of the kingdom, the Delta is crowned with an exuberant produce.

Of the other cities of Lower Egypt, we shall only notice Bubastus, which contained a splendid temple of Diana; Babylon, said by Josephus to have been built on the site of the ancient Latopolis; Pelusium, called by Hirtius the key of Egypt, because whoever was master of this city had a free passage into Egypt; and Heliopolis, or the city of the sun, where a magnificent temple was erected to the great luminary of heaven, and where particular worship was paid to a bull under the name of Menevis.

When we consider the proximity of Egypt to the tropic, we may naturally suppose that the climate must be extremely warm. The air is ge-

nerally dry, in the upper part of the kingdom; yet some refreshing dews descend for several months after the swelling of the Nile, and rain is frequently seen in the Lower Egypt during the winter. The first summer, which is in March, April, and May, is rather sickly and unwholesome, on account of the parching winds, and excessive heats, which reign at that time: but in June, July, and August, which constitute the *second* Egyptian summer, as also in autumn and winter, the air is more serene, the weather more settled, and the country altogether paradisaical. Cold weather is seldom felt in Egypt for more than seven days, yet such of the inhabitants as can afford it wear furs, on account of the uncertainty of the season.

Among the animal productions of this celebrated country, we may enumerate the crocodile, the hippopotamus, the cameleon, the Egyptian rat, the land crocodile, and a large kind of ape with a head similar to that of a dog; also sheep, goats, asses, camels, wild and tame oxen, and a prodigious number of antelopes. Of birds there are eagles, ostriches, hawks, and a great variety of water fowl, as pelicans, flamingoes, wild geese, ducks, herons, &c.: and of fish there is so great an abundance, that the revenue which the lake of Manzalah alone brings in to the Turkish emperor's treasury, amounts to forty thousand crowns per annum. The bed of the Nile being replete with mud and slime, communicates an unpleasant taste to all the fish that are fed in it, except four sorts, viz. the kesher, the cashouc, the bonni, and the karmûd, all of which may be taken at every season of the year.

With respect to vegetables, though woods are but rarely seen in Egypt, yet there are some forests

rests of palm trees towards the deserts of Lybia, and one of wild date trees in the vicinage of Dandera. There are also several sorts of fruit trees, a few cedars, and a great thorny tree called al hilaji. Of the plants, which are extremely numerous, we shall only notice the papyrus, whereof the ancients made clothes, sails, domestic utensils, and writing paper; the flax, which was so exceedingly fine, and spun so curiously, that the threads were scarcely visible; the lotus, whose flowers were formerly wove into the crowns of conquerors; and the henna, which supplied the Egyptian ladies with a dye for their nails.

As we should far exceed the limits of our plan by entering into a narration of the other plants, roots, and fruits, which afford food to the inhabitants, we can only observe that they are produced in such exuberance, and are so excellent in their respective kinds, that they are almost sufficient to maintain the people without the use of *corn*, though the great and matchless wealth of the country arose from its luxuriant harvests, which, in an almost universal famine, enabled it to support the neighbouring nations, as it particularly did under the administration of the patriarch Joseph; and in later ages it was justly called, "the most certain granary of Rome and Constantinople."

From the geographical description of Egypt, and the contemplation of its various productions, we must now turn to the government, religion, customs, arts, and literature, of its ancient inhabitants; who bestowed their noblest labours on the improvement of mankind; and who were so highly reverenced by other nations, that the most illustrious

illustrious sages and legislators travelled into their country to complete their studies, and to draw from thence whatever was most rare and valuable in every kind of learning.

The Egyptians were certainly the first people who, by establishing certain rules of government, found out the way of rendering life easy, and a people happy.

The royal dignity was hereditary; yet their princes were obliged to model their actions after the established laws of the realm, not only in the management of state affairs, but also in their private way of life. No person was admitted into their immediate service who had not received an honourable birth and liberal education, lest something should be introduced, by men of inferior merit, inimical to the public welfare, and unworthy of the royal majesty. Even the *time* of these rulers seems to have been portioned out, and set apart for particular employments by the sacred Egyptian books; for, when the king arose, early in the morning, his first business was to peruse the letters and dispatches which came from various parts, that he might be thereby well acquainted with the affairs of his kingdom at large, and with such particular subjects as must come under his consideration in the course of the day. He then bathed himself, put on his regal attire, and went to the temple to assist at the daily sacrifice. Here the chief priest (when the victims were placed before the altar) prayed with a loud voice for the health and prosperity of the monarch, because his actions were consistent with the laws, and his people rejoiced beneath the united blessings of clemency and justice. He then enlarged

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on the royal virtues, and spake with execration of such faults as the prince might have committed through surprise or ignorance, or the evil counsel of his ministers. This method was taken by the Egyptians to allure their kings to the practice of virtue, and to set forth in its most hideous colours the deformity of vice, without incurring the risk of souring the temper by plain reproaches or sharp admonitions. After the performance of the sacrifice, various counsels and actions of great men were read out of the sacred records, that the sovereign might learn to govern his dominions according to their maxims, and to maintain with unshaken firmness those laws which had immortalised the names of his predecessors.

Nor was the king obliged to this exactness in public transactions only; but even in private he had so little authority with respect to the *disposal* of his actions, that he could neither bathe, take the air, nor converse with his queen but at certain times, which were particularly appointed for this or that purpose. The choice of his provisions was not left to himself, but his table was furnished with the most simple food (generally veal or goose), and his allowance of wine was so extremely moderate, that it seemed to have been rather the prescription of an experienced physician, than the institution of a legislature.

Such restrictions imposed on the reigning prince, in matters apparently so trivial, are indeed at first view extraordinary; but what merits greater admiration is, that he was incapacitated to satisfy more dangerous appetites by wronging or oppressing his subjects; for he could neither punish an individual from caprice or passion, nor pass sentence, in any case, otherwise than as the laws

laws ordained. These restraints were, however, perfectly acceptable to the Egyptian monarchs, who esteemed it a singular felicity that they were exempt from a variety of dangers, by living up to a rule of life instituted and approved by the most prudent and illustrious persons. And this moderation in the kings rendered them so infinitely dear to their people, that, during the observance of these laws, prosperity attended all their concerns; their dominions were extended by successive conquests, their country became exceeding populous, their coffers were filled with riches, and they were enabled to embellish the several provinces of their kingdom with works of incomparable magnificence.

Upon the death of one of these potentates, his subjects of every description went into mourning, rending their garments, shutting up their temples, and refraining from all sacrifices and festivals for the space of seventy-two days. Large companies, both of men and women, girt with linen girdles, and bearing dust on their heads, marched solemnly in procession twice a-day, commemorating in melancholy dirges the virtues of the deceased. In the mean time the funeral pomp was prepared with great magnificence, and on the last day of the general mourning, the corpse was exposed to public view, in a coffin, at the entrance of the sepulchre; where, in pursuance of an established law, the actions of his life were recited, and every person was at full liberty to bring forward an accusation against him. The priest then pronounced his eulogy, which was *generally* followed by the applause of the auditors; but if the deceased had governed unworthily, the people boldly expressed their disapprobation, and in *some* cases

cases refused to grant the usual honours of sepulture. Upon this account (among others), and lest their memories should be rendered eternally odious, the kings of Egypt usually exerted themselves to merit the attachment of their subjects by the most prudent and unblameable conduct.

With regard to the administration of public affairs, each nome or province had its respective governor, who ordered all things within his jurisdiction. The lands were divided into three parts, of which one was allotted to the maintenance of the priests, and the expences attendant upon the celebration of public worship; the second was appropriated to the king, for defraying the charges of his wars, and for supporting his royal dignity with becoming splendour; and the third part was designed for the soldiers, who were encouraged, by so handsome a maintenance, to venture their lives in the service of their beloved country.

The priests, whose rank in the estates of the kingdom was next to that of the sovereign, were greatly esteemed and venerated by the whole body of the people, not only for their attendance on the worship of the gods, but also for their prudence, skill, and erudition. The dress of these persons consisted of *linen* garments and shoes, it being unlawful for them to wear any other habit; they were regularly bathed twice by day, and twice by night, in cold water, and, for the greater neatness, all parts of their bodies were shaven once in three days. They enjoyed several peculiar advantages, being exempt from all taxes, free from domestic cares, and receiving a daily allowance of consecrated bread, beef, geese, and wine.

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The soldiers, who were called Calasirians*, or Hermotybians, according to the different nomes which they inhabited, were never permitted to exercise any mechanical art, but were obliged, from father to son, to apply themselves entirely to the art of war; by which regulation, we may naturally suppose, they made a more than ordinary proficiency. For neglect of duty, abandoning their posts in battle, or such offences as evinced a cowardly disposition, they were punished with marks of infamy only, it being judged more politic to regulate their conduct by motives of honour, than by the dread of chastisement. The king's guard consisted of one thousand Hermotybians, and an equal number of Calasirians, who were changed annually, that they might all receive the honour and advantage attached to that service in their turn.

The Egyptians, however, were not in reality a warlike nation, as, exclusive of some particular conquests, they may be said to have extended their dominions rather by the colonies which they sent out, than by the splendid success of their arms.

The husbandmen, taking the lands at an easy rent from the king, priests, and soldiers, devoted the whole of their attention to agriculture; and the son continually succeeded the father in his occupation: thus they became the most famous

* The Calasirians inhabited the nomes of Thebes, Bubastis, Aphtis, Tanis, Mendes, Sebennytus, Athribis, Pharbæthus, Thmuis, Onuphis, Anytis, and Mycephoris, from whence two hundred and fifty thousand men could be drawn. The nomes of the Hermotybians were Busiris, Sais, Chemmis, Paprémis, and one half of the island Prosopis, which, when most populous, yielded a supply of one hundred and sixty thousand men.

for

for tillage of any people in the world. The shepherds followed also the same vocation from one generation to another, and consequently attained to great skill in pastoral concerns, endeavouring to vie with each other in contrivances for the increase of their flocks. It is particularly worthy of notice, that those who fed poultry did not suffer them to increase by the ordinary way, but hatched the eggs in ovens, and thus raised prodigious numbers of fowls.

The same law which compelled the descendants of the shepherd and husbandman to follow the vocation of their ancestors, extended to arts and trades of all descriptions; for every Egyptian was obliged to take up his father's employment, and to apply himself wholly to that, without presuming to intermeddle with any other. Thus, being utterly excluded from all public concerns and popular ambition, they attended without distraction to their respective callings, or were otherwise severely punished for their contempt of the laws.

As the Egyptians rightly imagined, that the sentence pronounced from a tribunal was of the utmost importance to the public weal, and that nothing could possibly be more iniquitous than bribery or favour, in the case of a solemn trial, they were extremely scrupulous in the choice of their judges, who were elected from the three chief cities, Heliopolis, Thebes, and Memphis, ten from each. The whole number composing a tribunal of thirty, which might certainly be accounted equal to the Areopagus at Athens, or to the famous Lacedæmonian senate.

This respectable assembly elected a president from their own number, whose place, as inferior

judge, was supplied by the city which sent and who was distinguished from his brethr a chain of gold fastened about his neck, which was suspended the image of Truth, posed of precious stones. Whenever he ass this ensign of his office, it signified that he ready to hear causes. The court being se and the volumes which contained the law: before them, the plaintiff presented, in writi clear and satisfactory statement of his compl a copy of which being given to the defendan delivered in his answer. The court then, takin two writings into consideration, proceeded to judgment, the president turning his bri image of Truth towards the party in whos vour the trial was decided.

With respect to their *laws and institutions* shall only observe, that the Egyptians seem excel all other nations; yet, when we con plate the objects, modes, and consequence their *religion*, we shall be insensibly led to f their boasted wisdom, and to deplore the b ness and ignorance of their hearts, which literally enveloped in the dark clouds of l try and superstition.

They had a great number of gods of diff ranks and orders; but as they rather belo fable than history, we shall only mention which were chiefly adored in Egypt. These Osiris * and Isis †, supposed to have been the

* Osiris was variously represented, sometimes by a s and eye, to signify his power and providence, at other tim the image of a hawk, because of its sharp sight, swif &c. and in latter times by a disgusting human figure; bu greatest adoration was paid to his living representative the

† The Image of Isis was commonly carved or paint

n, whose influences preserved and governed
d. Those two planets being reckoned, by
ptians, the great causes of generation and
, and the sources from whence the other
nature, which they also regarded as de-
re derived.

dolatry of this people was, however, so
at, exclusive of the worship they paid
tended gods, they actually bestowed di-
ours on animals*, insects, birds, and even
s, as leeks and onions, and that with so
iety among themselves, that whilst the
ts of some cities worshipped a certain
animals, their neighbours held the same
abomination, and frequently expressed
orrence in dreadful quarrels, and san-
ars.

gyptians were the first people who as-
ch month and day to a particular deity,

a woman, with cow's horns on her head, a kind of
her right hand, and a pitcher in her left; de-
present the appearance of the moon in her wane
the perpetual motion which there is in nature;
undity of the Nile. Sometimes, however, she
nted, like Cybele, with her body full of breasts,
er nourishing all things.

imaginary gods were, during their lives, kept in
inclosures; provided with an abundant supply of
icate food; washed in warm baths, anointed with
ments, and well attended by men of distinguished
when they died, they were lamented by the Egyp-
ie deepest sorrow, and frequently cost more than
orth in their burial. It is said that some keepers
l animals have squandered away 100,000 talents
ntenance; and, we are credibly informed, that, in
g of the reign of Ptolemy, the son of Lagus, the
of old age at Memphis, his keeper expended fifty
ver, or about 13,000*l.* above all his substance, in

and observed the time of each man's nativity, by which they pretended to judge of their future success and actions. All prodigies, in which their country is said to have abounded, were registered with the utmost care, as also their respective consequences; upon the supposition, that if similar omens happened at a future time, the event would be the same.

There were several oracles in Egypt, viz. those of Hercules, Apollo, Minerva, Diana, Mars, and Jupiter; but those which were honoured with the highest veneration were, the oracle of Latona in the city of Butus, and in later times the oracle of Serapis at Alexandria. The sacred animals had also their oracles, as the apis, the lion, the goat, and the crocodile.

In the education of their children, the Egyptians seem to have been very careful, though, with respect to their diet, they brought them up with the strictest frugality. The priest instructed them in arithmetic, geometry, and other branches of useful literature, and either their fathers or nearest relations taught them, as early as possible, their paternal art or profession, that they might be enabled to provide for their own maintenance, and become useful members of the commonwealth; and they were constantly reminded of the great respect that was due to their elders, by being obliged to rise from their seats and to retire, at the approach of aged persons.

As they esteemed it a reproach to eat bread made of wheat or barley, they substituted a fine flour, known to Europeans by the name of spelt. Their usual drink was the water of the Nile, which is very palatable, and of so fattening a quality, that it was never given to the apis, lest he should

should grow too corpulent. They had also a superior beverage made of barley, so that we are possibly indebted to this people for the first invention of beer.

Cleanliness was a particularly characteristic of the Egyptians, who scoured their drinking vessels carefully every day; scrupulously avoided eating with strangers as unclean, and used frequent ablutions and purifications. Their usual habit was a linen vest, fringed at the bottom, and covered with a mantle of white woollen cloth; but to enter the temples in that upper garment, or to bury the dead in woollen, was inconsistent with the laws, and would have been reckoned extremely profane. Their method of saluting each other in public was by a respectful inclination of the body, and by letting their hands fall down to their knees.

Among various singularities which we find attached to the manners and customs of this nation, were the inconsistent employments of the men and women; the former being engaged in spinning and domestic concerns, while the latter were employed in trade and business; the kneading dough with their feet; tempering mortar with their hands; and the promiscuous residence of men and beasts in the same apartment.

The virtue for which the Egyptians have been most highly celebrated was gratitude: which they esteemed to be of the utmost importance in human life, as the only encouragement to beneficent actions. For this reason, they honoured their monarchs as gods, supposing that those who had been exalted by Providence to the throne, and endowed with both the power and will to benefit mankind, participated in

some degree of the divine nature. From the same cause, proceeded the great veneration they expressed for the remains of their deceased ancestors, and their constant endeavour to evince their gratitude to each of their benefactors.

When a man of any consideration died among the ancient Egyptians, all the women belonging to his family, leaving the corpse at home, marched through the streets in a melancholy garb, lamenting the loss of their relative, and beating themselves in a violent manner. The men, who formed another company, expressed their sorrow in a similar manner till the time of burial. When the first effusions of grief had subsided, the corpse was carried to the physicians who professed the art of embalming. These showed several models to the kindred of the deceased, together with the charges of each method of preservation, that they might be enabled to fix their choice; for there were three different ways of preparing the dead for sepulture. One was truly exquisite, and cost a talent of silver, or 258l. 6s. 8d. sterling; the second was inferior, and only amounted to twenty minæ, or a fourth part of the former sum; and the third way was mean, and consequently cost but a mere trifle. When this preliminary was settled, the embalmers took the corpse, and with a crooked iron instrument drew the brains through the nostrils, and filled up the vacuity with a variety of perfumes. A person called the paraschistis then cut open the left side of the belly, and instantly quitted the house with all possible speed, being pursued with stones and curses by the spectators, who deemed it a heinous crime to wound or otherwise offer violence to a dead body; but the embalmers were highly respected,

spected, and admitted by the priests, as persons of eminent sanctity, into the most sacred parts of the temples. When these came to perform their office, one of them drew out all the intestines, and another cleansed the entrails, washing them with wine of palms, and perfuming them with several aromatic drugs; all the cavities were then filled with pounded myrrh, cassia, &c. The incision being sewed up, the corpse was carefully anointed for thirty days, or laid in nitre for seventy days, according to the quality of the deceased. At the expiration of this term, every part was covered with fillets of fine linen, overspread with gum, and incrusted with the most exquisite perfumes; and this was done so curiously, that the very hairs on the brows and eye-lids remained uninjured, and the countenance was preserved so admirably, as to be easily recognised. The embalmers * having thus prepared the body, delivered it to the relations, who put it in a wooden coffin, and placed it in an upright position, either in a sepulchre or in one of their own apartments; for many of the Egyptians kept their dead at home, esteeming it a great pleasure to behold

* It is necessary to observe, that this was the most expensive method of embalming the dead. A more ordinary preparation was effected by syringing oil of cedar the common way, without dissection, and by laying the body in nitre the number of days above mentioned, at the expiration of which the entrails came away, shrunk and putrified, the nitre having consumed the flesh, and left nothing but the skin and bones: the corpse was then delivered to the relations without farther ceremony. And the third manner of preserving the dead, which was only used for the lower class of people, was performed by cleansing the belly with injected lotions, and laying the corpse in salt for seventy days, after which it was carried to the sepulchre.

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the lineaments of their ancestors, in this state of preservation. Some authors have asserted, that they frequently brought the corpse of a friend as a guest to their entertainments; and that it was a custom at their principal feasts to bring in a coffin after supper, with the image of a dead man carved in wood and painted, which was carried to all the company with this singular admonition, "Look upon this, and be merry; for such as this now appears shalt thou be, when thou art dead."

When the body was properly prepared, a public notice was given of the day when it was to pass the lake, previous to its interment. At the appointed time, about forty judges assembled, and seated themselves on a certain place beyond the lake, which in all probability was that of Moeris. The vessel, whose pilot in the Egyptian tongue was called Charon, being drawn up to the shore, every person was at liberty to accuse the deceased, before the coffin was suffered to embark. If an accuser appeared and established his assertions, the judges passed sentence accordingly, and refused to grant the customary burial; but if no accusation was brought forward, the relations, laying aside their sorrow, began to recite the praises of the defunct, and descanted largely upon his piety, temperance, justice, and other virtues, adverting to his education, and enlarging on his amiable conduct, after he had attained to the years of maturity. These praises were followed by the plaudits of the assistants, and the body was honourably deposited in its destined place.

As the ancient Egyptians ingenuously confessed that they were instructed by their first kings in providing the common conveniences of life, so they

they attributed the whole honour of the invention of the sciences to their Hermes or Mercurius.

That they were early celebrated for their wisdom and literature is sufficiently obvious both from sacred and profane history; the former assuring us that Moses was learned in all the wisdom of the Egyptians, and that the wisdom of Solomon excelled all the wisdom of Egypt; and the latter allowing this nation to have been the parent of all philosophical knowledge.

Geometry is universally believed to have been first found out in Egypt, and is supposed to have resulted from the frequent setting out and measuring those lands that were annually disturbed, by the inundation of the Nile. Yet it seems improbable that the Egyptians should have made any great improvement in this science, as Pythagoras, after his return from Egypt, offered a hecatomb on his finding out the proportion of the longest side of a right-angled triangle to the other two; and Thales, who had studied geometry among the Egyptians, sacrificed an ox to the gods, in consequence of his having discovered a method of inscribing a right-angled triangle within a circle.

Arithmetic, on account of its great and general utility, was diligently cultivated in this famous country. It also seems probable from the writings of Diophantus, that a kind of algebra was known in later ages to the inhabitants. We cannot indeed presume to assert that it was not an improvement made by the Grecians, but it was certainly inferior in many respects to the modern algebra.

Astronomy is generally regarded as an invention of the Egyptians, who, by reason of the flat-

ness

ness of their country and the peculiar serenity of the air, might observe the motion of the celestial bodies, with greater facility than any other people. Diodorus tells us, that the Egyptians observed the places and motions of the stars, and carefully registered the result of their contemplations; that they were perfectly acquainted with the positions, influences, and effects, of the planets; and that they were often enabled, by these studies, to prognosticate future events, as famines, earthquakes, pestilential diseases, appearance of comets, and other things of a similar nature.

It is certain that this nation first adjusted the length of the year to the annual revolution of the sun, by adding to their twelve months, of thirty days each, five additional days and six hours. It is also probable they might have had a just idea of the system of the world, and the nature of the fixed stars and planets; for they called the moon an ethereal earth, and asserted that the stars were bodies of fire. But their knowledge of the theory of the planetary motions was certainly very imperfect; for Thales was the first mortal who ventured to predict an eclipse; and the reduction of the motion of the heavenly bodies into tables and hypotheses was first effected by Eudoxus and Ptolemy.

The science of medicine is generally ascribed to the invention of Esculapius, which name was given to Tosorthrus *, king of Memphis, for his

* This prince was much more ancient than the Grecian Esculapius: and though Africanus places him some ages after Athoth the successor of Athenes, supposed to have been the first Hermes, yet others make them contemporaries, as they certainly must have been if this Esculapius was the same with the son of Sydyc and the brother of the Cabiri.

great

great skill in that art: Athothis is likewise said to have been a physician, and to have written some anatomical treatises: and Isis herself is said to have invented several medicines, and to have communicated her art to her son Orus or Apollo, whence she was venerated by the Egyptians as the goddess of health.

The physicians, spoken of in the inspired narration of Moses, were most probably rather embalmers than physicians, unless we suppose both arts to have been originally practised by the same person, which might have been the case in the time of the patriarch Joseph; though in latter ages, every physician applied himself wholly to the cure of *one* disease. This custom occasioned a great number of physicians in Egypt, some applying themselves to chirurgical operations, others prescribing solely for internal distempers, and others again professing to cure the diseases of the head, teeth, eyes, &c. This regulation might naturally have been expected to produce many important improvements in their several provinces; but the mere idea of future discoveries was obviated by the laws, which *obliged* the physicians to form their prescriptions exactly to certain receipts*, contained in the sacred registers, which had been collected and approved by the most eminent men of the profession. It must however be acknowledged, that this compulsion was an effectual preventive to the dangerous practice of empiries. Another particular worthy of remark is,

* While the physician acted consistently with these sacred prescriptions, he was perfectly safe, let the success of his medicines be what it would; but if he presumed to follow his own judgment in particular, he was answerable for the event, and incurred a capital punishment, in case his patient died.

that

that the Egyptian physicians had a public provision from the legislature, and were therefore expected to afford the best assistance to military invalids, or travellers, without any pecuniary reward.

But the science for which this nation was particularly famous was magic. Its professors were the priests and sacred scribes, two of whom, named Jannes and Jambres, were selected by Pharaoh to withstand the Jewish law-giver; and who certainly exhibited some extraordinary instances of the power of enchantment, though they were at length necessitated to bow to the superior power of their opponent, whose miracles were avowedly wrought by "the finger of God." This science however was not confined to Egypt, in those early times, as is clearly demonstrated by the cautions given to the Israelites in various parts of Scripture against its pretenders, who might probably be found amongst most of the idolatrous nations.

What has been already said with respect to the obelisks, pyramids, and labyrinth, and the quotations we have already given from modern travellers respecting those precious remains of antiquity, which display the magnificence of the founders, the skill of the workmen, and the riches of the decorations, together with the symnetry of the constituent parts, and the brilliancy of the colours that still survive the surrounding desolation, and triumph over the rude hand of time, may suffice to show the proficiency made by the ancient Egyptians in architecture, painting, sculpture, &c.

As Egypt is excellently situated for commerce, we may naturally suppose, that its inhabitants were

were not long without making use of its advantages, not only with the view of lucrative emolument, but also to supply themselves with metals, timber, pitch, resin, and such other articles as were not produced in their own country; but might be easily obtained in foreign parts for corn, paper, linen, glass, and other Egyptian commodities. Diodorus asserts, that Psammetichus gained great riches by trade before, his accession to the regal dignity; and we find in the writings of Moses, that the Midianites and Ishmaelites traded thither, so early as the time of Jacob. It is also certain that Solomon established a very considerable trade in those parts, and this trade seems to have been carried on with little interruption, by the Jews, till the time of Ahaz, when it fell into the hands of the Syrians, and afterwards devolved to the Tyrians; till it was completely restored to the Egyptians by the Ptolemies.

The Egyptian language is indisputably one of the most ancient in the world, and in all probability an original tongue. We are informed by Moses, that when the patriarch Joseph was exalted to the second dignity in Egypt, he had a new name conferred upon him of Egyptian derivation, and that he made use of an interpreter in his first conversations with his brethren; by which it is sufficiently obvious, that the Egyptian language was *then* distinct from that of other nations, and yet this very language is, in a considerable measure, preserved to the present time in the Coptic; though a great part of it has unavoidably been lost since the conquest of Egypt by Cambyses, and it has also been mingled with several Greek, Persian, Latin, and Arabic words, as the natural result of

the successive government of those nations. The Arabic is at present so universally spoken in Egypt, that the Copts or native Egyptians themselves rarely speak any other; the common people having totally forgotten their ancient tongue, which few, even of the priests, understand perfectly.

No part of ancient history is more uncertain or abstruse than that of the first Egyptian monarchs. This nation, fondly conceited of its antiquity, deemed it glorious to lose itself in an abyss of countless ages, as if desirous of carrying its pretensions backward to eternity. According to the account of its own historians, gods and demi-gods governed it successively, through a series of twenty thousand years. But the absurdity of such an assertion is sufficiently obvious.

To gods and heroes succeeded mortals as sovereigns of Egypt, of whom Manetho has left us thirty dynasties or principalities, which (if allowed to be successive) make up a series of time of more than five thousand three hundred years, to the reign of Alexander the Great; but this is evidently erroneous: besides, Eratosthenes, an historian of Cyrene, has written a catalogue of thirty-eight kings of Thebes, all different from those of Manetho. Much labour has been used by the literati in attempting to clear up these difficulties: but it is now generally supposed that the kings of these dynasties did not reign successively, but many of them at the same time, and in different parts of Egypt.

Menes is universally acknowledged by historians as the first king, who swayed the Egyptian sceptre. In his time the greatest part of the country was a morass, till he diverted the course of the Nile, and founded

founded the city of Memphis, within the ancient bed of that river. He was the first who instructed the Egyptians in theology; introduced domestic luxury; and instituted magnificent feasts, on which account his memory was execrated by one of his successors.

Herodotus informs us, that the Egyptians had a catalogue of three hundred and thirty monarchs, extending from Menes to Moeris, and that nothing worthy notice was recorded of any of them, except an Ethiopian woman named Nitocris: but Diodorus affirms, that the family of Menes successively filled the throne for the space of fourteen hundred years. As therefore we find so vast a chasm in the accounts of both historians, we shall venture to fill it up, in part, with some transactions that seem to belong to a very remote period.

During the reign of Timaus, king of Egypt, the government was subverted, and the country completely subdued by a multitude of ignoble persons, who came, like a resistless flood, from the east, and behaved in the most inhuman manner towards the ancient inhabitants; extirpating the princes, burning the cities, demolishing the temples, and carrying the women and children into captivity. After satiating their rage and cruelty by these atrocities, they elected a king from among themselves, who chose Memphis for the royal residence; and, by placing garrisons in various parts, contrived to keep both the upper and lower region in subjection. Particularly he fortified the eastern parts, to secure him from an invasion of the Assyrians, who were at that time a powerful people. He rebuilt a city, in the Saitic nome, which was seated on the eastern bank of the river Bubastis, and, having surrounded it with a strong

wall, placed a garrison of twenty-four thousand soldiers therein.

On the decease of Salatis, the throne was successively occupied by Beon, Aphacnas, Apophis, Janias, and Assis, who, like their predecessor, used their utmost endeavours to destroy the whole nation of the Egyptians. These invaders were called Hycsos or shepherd kings, and are said by Manetho to have held all Lower Egypt in subjection, for the space of two hundred and fifty-nine years, at the expiration of which they were obliged, by Amosis, king of Upper Egypt, to abandon their illegal possessions.

According to the account of Diodorus, Busiris in process of time obtained the diadem, and was succeeded by eight princes of his line; the last of whom, called Busiris the second, founded the city of Thebes, and made it the capital of his kingdom.

Osymandyas occupies the next place in the catalogue of our author, though it is equally uncertain whom he succeeded, or at what time he obtained the regal dignity. He is said to have chastised the Bactians for a revolt, with an army of four hundred thousand foot and twenty thousand cavalry: and his monument far exceeded the most splendid of those which graced the royal city. It consisted of spacious courts, shrines, porticoes, temples, a library, and other buildings. The first court was 200 feet in extent and forty-five feet high. Next to this was a square portico 400 feet long on each side, and supported by figures of animals of an extraordinary size: the ceiling was designed to represent the beauteous canopy of heaven, being painted of an azure blue, and sprinkled with a profusion of stars. Beyond this portico was the second court, similar in extent and

and construction to the first, but enriched with a variety of exquisite sculptures, three of which were designed to represent the royal founder, with his mother and daughter; and a fourth was erected in honour of his mother only, whose head was decorated with three crowns, in token of her illustrious birth, marriage, and progeny. This court led to a second portico, the walls of which were covered with numerous sculptures and paintings, representing the king fighting at the head of his army, accompanied by a lion; the captives deprived of their hands as a reward for their cowardice; the royal sacrifices and triumph; and two gigantic statues, each twenty-seven cubits high. From hence three passages led into a great hall supported by columns, and decorated with several representations of parties engaged in law, and the discussion of causes before the assembly of judges. Next was a gallery in which were apartments, stored with the most delicious refreshments. Here was a statue of the king, most curiously wrought and painted, in the act of presenting to the gods the annual produce of the Egyptian mines, amounting to 3,200,000 minæ, or 96,000,000 of pounds sterling. Not far from hence was a magnificent library with this appropriate inscription—"The office for the diseases of the mind:" and beyond the library was a curious edifice containing twenty couches, and the statues of Jupiter, Juno, and the king. This was surrounded by seven pavilions ornamented with pictures of the sacred animals; and from hence was the ascent to the mausoleum of Osymandyas, which discovered an extraordinary magnificence, being encompassed with a circle of gold, one cubit broad and 365 cubits in circumference, and this

ring being divided by the days of the year, showed the rising, setting, and aspects of the stars, according to the Egyptain astrology.

Uchoreus, the last descendant of Osymandyas who reigned in Egypt, is said to have enlarged the city of Memphis; to have secured it from invasion by mounds and trenches; and to have adorned it with several public buildings. He translated the royal seat from Thebes to this city, and has been therefore regarded by several authors as its original founder.

Having followed Diodorus thus far in his account, we shall now relate what Herodotus has left upon record concerning Nitocris.

This woman succeeded her brother (an Ethiopian, who was murdered by the Egyptians, though they afterwards conferred the crown upon her), and meditating revenge for his untimely fate, put many of her subjects to death privately, and afterwards contrived a subterraneous building, whither she deluded the chief objects of her vengeance to a feast, and in the midst of their mirth, overwhelmed them with destruction, by turning the river upon them through a secret passage. She then eluded the rage of the populace by taking refuge in a place well fortified with ashes. Her person is said to have been extremely beautiful, but her disposition was tinctured with cruelty. Some authors suppose her to have erected the third great pyramid.

After twelve generations, we find the throne of Egypt filled by Moeris, who dug the celebrated lake that bore his name, built a sumptuous portico on the north side of Vulcan's temple at Memphis, and erected some other structures.

Sesostris,

Sesostris, being designed by his father * for a great warrior, was in his childhood and youth attended by all the male Egyptians of his own age, who, together with the prince, were inured to a hard and laborious life, that they might one day be able to sustain the toils of war without repining. When he was more advanced in years he was sent, with his companions, against the Arabians, who had never been conquered. In this expedition he acquired a considerable share of military knowledge; surmounted all the dangers of serpents and venomous creatures; patiently endured the hardships attached to a dry and steril country, and finally compelled the enemy to bow to his resistless arms. He was next sent by his father to try his fortune westward, and he accordingly subdued the greatest part of the African continent with the same facility that attended his enterprises in Arabia. About this time his father died, leaving him the undisputed succession of the government. Sesostris immediately formed the design of conquering the world: but previous to his quitting the kingdom he provided for his domestic security by a generous and obliging behaviour towards his subjects at large, and by magnificent donations and remissions of punishments among his soldiers. He also divided the kingdom into thirty-six nomes or provinces, and bestowed them on persons of the most approved fidelity.

* Historians relate, that the father of Sesostris was warned by Vulcan, in a dream, concerning the future conquests of his son; and that in consequence of this dream he got together all the males born in Egypt on the same day with the prince, and had them nursed and brought up with him, upon the presumption that they who had been the constant companions of his youth would prove the most zealous warriors and the most faithful counsellors.

Having

Having taken these truly politic precautions, he levied forces equal to his great designs, and headed them with officers of known courage, who were chiefly selected from the companions of his youth. He had no less than seventeen hundred of these officers, who were equally worthy of command for their bravery, loyalty, and love of discipline; and his army consisted of six hundred thousand foot, twenty-four thousand horse, and twenty-seven thousand armed chariots.

Conscious, however, that this army was not completely adequate to his vast intentions, he broke through the ancient superstition of the Egyptians, and fitted out a fleet of 400 sail, which was commissioned to vanquish the isles and cities lying on the coast of the Red sea; while the king himself, heading his land forces, obliged the nations of Ethiopia to pay him an annual tribute of ebony, gold, and ivory; and afterwards overran and pillaged all Asia and some part of Europe. He is even said to have extended his victories beyond the Ganges, and to have advanced as far as the ocean. The Scythians were obliged to submit to his authority. The ancient kingdom of Colchis was partly colonised by his followers; and his empire extended from the Ganges to the Danube. It was his custom to erect pillars in every country he subdued, with an inscription to this effect—"Sesostris, king of kings, and lord of lords, vanquished this country by the power of his arms:" and these pillars were also marked with hieroglyphical figures, expressive of the courage or pusillanimity of the conquered nations.

Finding a scarcity of provisions in Thrace, whither he had advanced in the progress of his conquests, he returned to Egypt laden with the spoils

spoils of various subjugated nations, and followed by a surprising multitude of captives. He now rewarded his officers and soldiers with truly royal munificence, in proportion to their rank and merit; resolving that those who had been his companions in the toils of war should be enabled to pass the remainder of their days, in the full enjoyment of peace and plenty.

While he thus provided for the future repose of his brave followers, he rendered his power highly advantageous to his subjects, by enriching their country with useful works and magnificent edifices.

An hundred temples, raised as monuments of gratitude to the tutelar gods of all the cities, were the first and most celebrated testimonies of his signal success; and in the course of this universal undertaking no Egyptian was employed, as appeared from an inscription upon each temple to this effect—"No native laboured hereon." But he was particularly studious of embellishing the temple of Vulcan, at Memphis, in acknowledgment of that god's imaginary deliverance of himself and his family from fire* at the period of his return from the wars.

To secure Egypt from the inroads of its neighbours, the Syrians and Arabians, he fortified all the eastern side, with a wall that extended from Pelusium to Heliopolis, a distance of 187 miles and a half. He also raised a great number of lofty mounts, to which he removed such towns as had formerly been injured by the inundations of the Nile; and cut on both sides of the river

* At the time here referred to, the king and his family were in imminent danger through the contrivance of his own brother.

several

several canals, which not only advanced the trade and prosperity of the kingdom, by affording an easier communication between the distant cities; but also rendered the country inaccessible to the cavalry of its enemies, which in former times had harassed it by frequent predatory incursions.

With respect to the kings and chiefs of the conquered nations, who waited upon him to present their tribute, his behaviour was grossly insolent; for he is said to have caused these princes, four a-breast, to be harnessed to his car instead of horses, that they might draw him to the temple. A mode of conduct so unworthy a monarch as seems to tarnish all his warlike actions, and draws a cloud over the lustre of his pacific virtues.

Having lost his sight in his old age, this celebrated hero of antiquity laid violent hands on himself, and left the throne to his son Pheron.

This monarch, by some called Pheron, and by others Sesostris the second, seems to have performed nothing in the military way. Herodotus relates, that in an extraordinary inundation of the Nile, he capriciously took offence, and insolently threw a javelin into the waters, as if he intended thereby to chastise them for their encroachment upon his dominions; he was, however, immediately afflicted with a violent pain in his eyes, and soon after had the misfortune to be involved in total darkness.

Many ages after this singular event, the government devolved to Ammosis, whose reign was literally one continued scene of cruelty, violence, and oppression. Many of his subjects were dragged to execution without cause; others were stripped of their possessions upon no other motive than his imperious will; and toward all he behaved

haved with the most intolerable arrogance; till at length he was driven from the throne by the united exertions of the unhappy Egyptians, and Actisanes, king of Ethiopia.

Actisanes united Egypt and Ethiopia under his government. He bore his prosperity with great prudence and moderation, and behaved in the most affectionate manner towards his new subjects. Having caused a general search to be made after the Egyptian robbers, he commanded their noses to be cut off, and then banished them to the remotest part of the desert, between Syria and Egypt, where he built them a town, which, from the mutilation of its infamous inhabitants, was distinguished by the name of Rhinocolura.

On the decease of Actisanes, the throne was left at the disposal of the Egyptians, and they accordingly elected Mendes for their king. His actions, however, were, in all probability, unworthy notice, as he is merely celebrated in history for building a sepulchral labyrinth.

After Mendes, ensued an anarchy or interregnum for five generations, at the end of which a Memphite, of ignoble extraction, was exalted to the royal seat. The priests characterised him as a magician, and pretended that he could assume whatever form he pleased. His Egyptian name was Cetes, which the Greeks rendered Proteus. During his reign, Paris and Helen were driven by contrary winds on the coasts of Egypt, in their passage to Troy; but when the Egyptian monarch understood the perfidious breach of hospitality the young stranger had committed, he commanded him to quit his dominions within three days; at the same time detaining Helen and her

her husband's treasures, till they might be restored to the injured owner.

Rhampsinitus, the son and immediate successor of Proteus, was of so avaricious a disposition, that Diodorus asserts, his conduct during his whole reign, was rather that of a mean-spirited steward than of a mighty king. The same author informs us, that he was never at any expence, either for the honour of the gods or the welfare of his people, but that his sole delight was in the augmentation of his private treasure, which, at his decease, amounted to no less than 400,000 talents. He is, however, said to have been a strict observer of that good order which had hitherto subsisted throughout the kingdom, from its first foundation.

This king was succeeded by seven other, all of nameless fame and ignoble character, except Nilus, who is celebrated for the great number of canals he dug in the country, and for his endeavours to render the advantages of the Nile as general as possible, for which reason the river that had been formerly called Egyptus, was now distinguished by his name.

Cheops is branded in the page of ancient history for his tyranny and impiety. He began his reign with shutting up the temples and forbidding all public sacrifices; he then boldly subverted the laws, invaded the liberties of his people, and finally reduced them to a state of the most abject slavery; great numbers of them being sent to work in the Arabian quarries, and others being burdened with the labour of raising the largest of the pyramids. By this and other works of ostentation, the king was reduced so low, that he exposed his daughter to prostitution for gain. She complied

complied with his injunctions, and is said to have required each of her gallants to contribute a stone towards a small pyramid which she built, after her father's example, to perpetuate her memory.

This tyrannical prince, having reigned fifty years, was succeeded by his brother Cephrenes, whose actions were strictly consonant with those of his predecessor. He also erected a pyramid, but its dimensions were considerably smaller than those of the other. He reigned fifty-six years, and left orders that his remains should be deposited in his pyramid; but neither this king nor Cheops obtained their wish in this respect, as their friends, dreading the rage of the populace, buried them in silence and obscurity.

Egypt having thus groaned beneath the sway of tyrannical power, for the space of one hundred and six years, was next governed by Mycerinus, the son of Cheops, who, being of a merciful disposition, and abhorring the impiety of his deceased relatives, opened the temples, restored the sacrifices, encouraged his people to follow their respective avocations with avidity, and cheerfully redressed the injured to the best of his ability. This conduct might naturally have been supposed to have drawn down blessings upon his person and family; but, on the contrary, his beloved daughter was torn from his arms by death, and the oracle at Butus pronounced that his own life should continue but six years more. In consequence of this prediction the king sent to remonstrate with the oracle, alleging that his father and uncle, who were monsters of impiety, had been blessed with length of days; while he, who had reverenced the gods, and acted with justice and humanity towards his subjects, was requited with

so ungrateful a sentence. To this expostulation the oracle replied, that Cheops and Cephrenes were acquainted with the decree of fate (which had doomed the Egyptians to one hundred and fifty years of severe misery), and had acted conformably thereto; but as the present reign had interrupted the course of the destined affliction, it must therefore be suddenly terminated. Mycerinus, finding his doom irrevocable, resolved to make the most of his allotted time, and ordering a splendid illumination to be prepared every night, he devoted the whole of his time to feasting and revelry, thenceforward making no distinction between day and night. He is also said to have erected a pyramid, which from the basis to the middle was of Ethiopian stone, and inscribed on the northern front with the name of the royal founder.

Though we are unable to fix with accuracy the *time* of his succession, we shall now proceed to notice Gnephactus, a king renowned for his temperance and for the execration he denounced against Menes, who first introduced excess and luxury among the Egyptians. This execration resulted from the sweet repose which Gnephactus enjoyed, after a day of fatigue and slender diet, in the midst of a barren desert; and by consent of the priests it was engraved upon a pillar in the temple of Thebes.

Bocchoris, the son of this abstemious prince, was surnamed the Wise, on account of his great prudence and knowledge; though his personal appearance is said to have been despicable. He is called the fourth Egyptian law-giver; and his excellent decisions were retained for several ages, after his death. The lustre of his qualities was, however,

however, in some degree, eclipsed by his inordinate love of money; and he drew a general odium upon himself, by letting in a wild bull to the sacred animal called Mnevis, though the latter obtained a complete victory over his antagonist. Previous to this event, Bocchoris was highly venerated by his subjects, but at last he was taken captive by Sabbaco, the Ethiopian, and put to death.

Asychis, whom some authors suppose to have been the same with Bocchoris, is said to have built the eastern portico to the temple of Vulcan with peculiar magnificence; to have erected a pyramid of brick, on which appeared a vaunting inscription; and to have enacted a law, whereby a man might borrow money on the dead body of his father.

The throne was now filled by a blind man named Anysis, who, on the invasion of his kingdom by Sabbaco, fled for shelter to the fens.

Sabbaco, who is said to have condemned the unhappy Bocchoris to the devouring flames, no sooner found himself established in his new dignity, than he laid aside his cruelty, and became a pattern of clemency and policy. He was excited to the invasion of Egypt by a dream, which assured him that he should hold that country for the space of fifty years. During his continuance in Egypt, he exhibited the brightest proofs of wisdom and piety, and studied to render his power serviceable to all his subjects. At length, however, he had a vision in his sleep, wherein the tutelar god of Thebes informed him that he could no longer retain the Egyptian diadem with happiness and security, unless he massacred the priests as he passed through them with

his guards. In consequence of this vision he sent for the priests, and resigning the crown, which he had now held for the promised term of fifty years, he returned into Ethiopia. On this Anysis came forth from his hiding place, and reassumed the reins of government, having formed an island during his long absence, composed of earth and ashes, for his habitation.

Sethon, king of Egypt, and priest of Vulcan, injuriously divested the military order of their lands and ancient privileges; in consequence of which they thought themselves absolved from their allegiance, and firmly resolved not to bear arms under his command. In this state of affairs, Egypt was threatened with an invasion by Sennacherib, king of Assyria. Sethon, perceiving his danger, had now recourse to the men whom he had treated with such injustice; but finding them obstinate in their determination, he repaired to his god, and in the deepest distress implored his assistance. Whilst he was in the temple he fell into a deep sleep, during which he imagined Vulcan stood before him, exhorting him to march against the enemy, and promising to crown his efforts with a complete victory. Reanimated by this dream, he assembled a body of tradesmen, labourers, and artificers, and boldly commenced his march towards Pelusium. The night after his arrival, an infinite multitude of field rats entered the enemy's camp, and gnawed all the quivers, shield-straps, and bow-strings, to pieces; in consequence of which Sethon pursued them with great slaughter, and in memory of the miraculous event, erected a statue of stone in the temple of Vulcan, holding a rat in one hand, and bearing an inscription to this effect: "Whoever beholdeth

holdeth me, let him learn to reverence the
ds." Such is the account given by Herodotus;
t we are inclined to suppose, with M. Rollin,
it this story is merely an alteration of that which
narrated in the xvii. chap. of the second Book
Kings. We there read that Sennacherib, king
the Assyrians, having vanquished all the neigh-
uring nations, designed to besiege Hezekiah
Jerusalem. The Jewish ministers, alarmed
their own safety, sent (in opposition to
advice of their prince and the prophet
iah) to the Egyptians and Ethiopians for as-
tance. These armies united and marched im-
diately to their relief; but were overthrown in
itched battle by the Assyrians, who pursued
m into Egypt, and plundered the country.
his return from thence, on the very night
ceding his intended assault of the holy city,
lost one hundred four-score and five thousand
n, by the immediate judgment of God, placed
the hands of the destroying angel. This was
real fact; but as it was no ways honourable to
natives of Egypt, they endeavoured to turn it
their advantage by corrupting the circumstances
d weaving it into the tale recited by Herodotus.
After the death of Sethon, Egypt was divided
o twelve kingdoms, and as many nobles seized on
government of the state. These kings entered
o the strictest association for the public welfare,
d built the famous labyrinth already described,
order to perpetuate their names to the latest
es. Their government was for a considerable
ne attended with peace, and their regulations
re productive of satisfaction and harmony; till
length being all assembled in the temple of

Vulcan, Psammetichus presented his libation in his helmet, the high priest having neglected to provide him with a golden bowl. This occurrence, though purely accidental, was observed by the other kings as an inauspicious augury respecing their future fortunes, as they immediately recollected that an oracle had affirmed, the man who should offer his libation to Vulcan in a brazen cup, should be king of all Egypt. They thought it therefore prudent to secure themselves from his attempts, and unanimously agreed to banish him into the fenny parts of the country. Psammetichus withdrew in pursuance of his sentence, but sent to the oracle of Latona, to enquire by what means he might hope for redress. The oracle affirmed, in answer, that brazen men would suddenly arise from the sea and avenge the severity of his treatment. This declaration was regarded as a flat absurdity; but not long after, some Grecians, Carians, and Ionians, landed in brass armour, which Psammetichus regarding as the accomplishment of the mysterious prediction, immediately engaged the strangers by large promises to stay with him, and uniting them with such Egyptians as espoused his cause, he obtained a decisive victory over the eleven kings, and seized on the whole kingdom for himself. Thus was the duodecemvirate dissolved, after it had continued fifteen years.

B. C. 670. Psammetichus, thus possessed of the throne without a rival, is said to have reigned with as much policy, wisdom, and magnificence, as any of his predecessors. He rewarded his allies to the full extent of his promise. He also gave them certain lands on each side of the Nile, and honoured

noured them with the tuition of several young Egyptians who were desirous of learning the Greek language. Herodotus informs us, that he built the southern portico to the temple of Vulcan, and raised a magnificent edifice for the reception of the god Apis.

The partiality expressed by this monarch towards the foreigners who placed him on the throne was so obnoxious to the Egyptians, that two hundred thousand of them quitted his service at once, and removed, in spite of every remonstrance, to the territories of Ethiopia. Psammetichus, however, contrived to repair this loss by opening his ports to all strangers, in opposition to the reserved maxims of his predecessors, and by entering into an advantageous alliance with the Athenians and other Greek nations. After a reign of fifty-four years he died, and was buried in the temple of Minerva at Sais. He is celebrated for the siege he laid to Azotus in Syria, which held out against the whole power of Egypt for twenty-nine years; and he is said to have been the first king who sent persons to discover the springs of the Nile, and to have adopted a singular experiment* in order to prove which was the most ancient nation in the world.

On

* Psammetichus, being anxious to prove whether the Egyptians were in reality the most ancient nation upon earth, caused two children born of poor parents to be brought up in a hovel, under the care of a shepherd, who was to nourish them with goats' milk, and to seclude them carefully from every other human being, that they might never have an opportunity of hearing an articulate sound. At the end of two years, as the shepherd was one day entering the hut to feed these children, they both extended their little hands towards him, crying out at the same time *beckos beckos*. They were immediately

B. C. 616. On the decease of Psammetichus, the sceptre devolved to his son Nechus, a prince of a great and enterprising genius. In the very commencement of his reign, he attempted to cut a canal that might unite the Red sea with the Nile; but after much expence and labour he was warned by an oracle to desist. He accordingly gave up his design; built a fleet of galleys in the northern sea, and another in the straits of the Arabian gulph; and sent out some of the most expert Phœnician mariners, upon a discovery of the African coasts. Nor was he only great at sea, but also formidable by land. The scripture expressly says, that he went out against the king of Assyria. In this expedition he was opposed by Josiah, who was mortally wounded in the valley of Megiddo, after Nechus had in vain asserted that his arms were not taken up with the least design to do that prince any prejudice. The conqueror then proceeded to the banks of the Euphrates, subdued the city of Carchemish, and at the expiration of three months, returned towards Egypt. Hearing that Jehoahaz had raised himself to the throne in Jerusalem, he ordered him to appear before him at Riblah in Syria, where he loaded him with chains, and sent him prisoner into Egypt. He then visited Jerusalem; made Eliakim king over Judah, changing his name to Jehoiakim, and imposing on him a tribute of one talent of gold and a hundred talents of silver.

mediately taken to court, that the king might hear them speak; and after much enquiry it was found that the *Phrygians* called *bread* by the name of *becker*. The Egyptians were therefore obliged to resign the honour of antiquity or rather of priority to the Phrygians.

Thus

Thus he became master of Judea and Syria; and, in commemoration of his good fortune, he consecrated to Apollo the garments which he had worn in his most splendid engagements.

His enjoyment of these new acquisitions was, however, but of short duration; for in a few years he was shamefully defeated and stripped of all his possessions in Syria and Judea by Nebuchadnezzar, king of Babylon, who undertook to drive the Egyptians from Carchemish, and recover the Syrian and Phœnician provinces. After this period, the actions of Nechus gradually dwindled into obscurity, nor did he again attempt to quit the boundaries of his own kingdom. He died in the sixteenth year of his reign, and left the kingdom to his son.

Psammis held the regal dignity but for six years; and history contains nothing respecting him worthy of mention, except that he made an expedition into Ethiopia. During this reign a splendid embassy was sent by the Eleans to know whether the most sage Egyptians could discover any defect in the Olympic games. The king accordingly called an assembly of the most judicious men in his dominions, who having heard all that could be said in favour of the institution and its regulations, asked the Eleans whether strangers and citizens were both admitted to contend at their games; and on the Eleans replying that they were open to any one, the Egyptians pronounced their conduct erroneous, since it was natural they should favour their fellow-citizens more than foreigners. B. C. 600.

Apries, the son of Psammis, and the Pharaoh Hophra of holy writ, entered into a league with Zedekiah,

Zedekiah, king of Judah, against the king of Babylon. About two years after this transaction, which marked his accession, he led out an army to the relief of Jerusalem, then closely besieged by Nebuchadnezzar; but finding that the Babylonian resolved to give him battle, he retreated hastily to his own country, and abandoned the Jews to the implacable fury of their enemy. To reward this breach of faith, Ezekiel predicted that the Egyptians should be confounded and desolate for forty years, and that they should gradually degenerate till they should have no power to elect a monarch of their own. The scripture speaks of Apries in very disadvantageous terms, and finally threatens him with a violent death, which was his fate.

The fulfilment of these prophecies and threatenings are satisfactorily recorded, even by profane historians, who inform us that Apries, in consequence of exposing the Egyptians to a dreadful defeat, by sending them to the relief of Andican, king of Lybia, caused an universal defection among his subjects; that in the hope of appeasing the disturbance by the mediation of his supposed friend Amasis, he furnished the rebels with a valiant leader *, whom they accordingly

† During these intestine commotions, Egypt was invaded by Nebuchadnezzar, who miserably harassed the country, and led great numbers of its inhabitants into captivity. At length, however, he came to an accommodation with Amasis, and quitted the kingdom with an immense booty, which had been promised him by the God of Israel, in these words, "Nebuchadrezzar, king of Babylon, caused his army to serve a great service against Tyrus, yet had he no wages, nor his army for Tyrus. Therefore, thus saith the Lord God, I will give the land of *Egypt* unto Nebuchadnezzar, king of Babylon, and it shall be the wages for his army."

saluted

saluted king of Egypt; and that Apries, being vanquished in a pitched battle near Memphis, was taken captive by the usurper, who for some time treated him with great respect; but at length delivered him into the hands of the people, who immediately strangled him, and laid his body among his deceased ancestors, in the temple of Minerva.

Amasis is generally believed to have been of plebeian extraction, upon which account he met with no respect from his subjects in the beginning of his reign. He, however, thought it most prudent to subdue their temper by an artful mode of conduct, and to conciliate their affections by gentleness and reason. He caused a golden cistern, in which he used to wash his feet, to be melted down and cast into a statue, which by his express order was exposed to public adoration. The people hastened in crowds to perform their devotions before the new god, when the king informed them of the vile uses to which it had once been applied, though it was now become an object of their worship. The application of this remark had the desired success, and the king was from that time treated with due veneration. He always attended closely to business, during the morning, and devoted the rest of the day to mirth and conviviality: but as he sometimes carried his gaiety beyond due bounds, his friends assured him that he would infallibly render himself contemptible by the unsuitableness of his conduct: to which remonstrance he readily answered, that the mind of man required relaxation to preserve its energy; and that it was as impossible to be always serious, as for a bow to continue always bent, without sustaining a material injury. B. C. 569.

He

He built a magnificent portico to the temple of Minerva at Sais; removed an edifice* consisting of one single stone, from Elephantina to the same city; founded the great temple of Isis at Memphis; and enriched the other celebrated temples with a profusion of gifts and ornaments. He seems to have had a strong partiality for the Greeks, to whom he granted some important privileges; and gave free permission to settle either in the famous mart of Naucratis, or upon the sea-coasts. So great was his fame for munificence and humanity, that when the Delphians endeavoured to raise a contribution towards the rebuilding of their temple, which had been destroyed by fire, he voluntarily gave them a thousand talents of alum. He made an alliance with the Cyrenians, and married Ladice, the daughter of Critobolus. After the consummation of his nuptials, he sent a gilded statue of Minerva and his own portrait to the city of Cyrene; to the city of Lindus he presented two stone statues of the same goddess; and to Samos he sent two wooden images of himself, which were seen standing several ages afterwards behind the gates of the great temple of Juno. To these particulars we may add, that he was the first prince who conquered Cyprus, and extorted a tribute from its inhabitants.

Hitherto we have spoken of Amasis as a great and happy monarch, but we are now obliged to

* Two thousand men were employed during the space of three years in transporting this extraordinary edifice, which measured twenty-one cubits in front, fourteen in depth, and eight in height: the interior dimensions were eighteen cubits, twelve, and five.

confess

confess that his reign, however glorious in some particulars, was mixed with ignominy, and that his latter days were darkened by one of the most dreadful storms that ever threatened the safety of Egypt. Xenophon assures us that Egypt was subdued by Cyrus; which must have been during this long reign. Herodotus asserts, that Amasis and Croesus were leagued together against Cyrus; and it is well known that Nebuchadnezzar almost ruined the whole kingdom; though no mention is made of this destruction by profane authors, who have either copied from the ancient records of Egypt, or depended upon the oral traditions of the Egyptian priests, men who would naturally exert themselves to hide from every scrutinizing eye the foul dishonour of their nation.

Amasis, having by some means exasperated Cambyses the Persian against him, was threatened with an invasion by that prince, immediately after the death of Cyrus. At the same time Phanes of Halicarnassus, commander of the Grecian auxiliaries in the pay of Amasis, quitted Egypt upon some private disgust, and embarked for Persia. Amasis was justly alarmed at the gathering cloud, and was perfectly sensible how great a loss he must sustain in the defection of a man who, as a valiant captain, a judicious counsellor, and a person thoroughly acquainted with all state affairs, might strengthen the hands of Cambyses, and facilitate the destruction of Egypt. He therefore sent out a swift sailing galley to pursue the fugitive, who was accordingly overtaken at Lycia; but having intoxicated his guard, he rendered abortive all the schemes of Amasis, and proceeded without molestation to the court of Cambyses.

About the same period of time Amasis, as if

destined to involve himself in accumulated misfortunes, renounced the friendship and alliance which had formerly subsisted between him and Polycrates, the tyrant of Samos. In consequence of this preposterous behaviour, Polycrates offered to assist Cambyses with a fleet of ships, in his purposed invasion. Thus we see the Egyptian prince at once devoted to destruction by an implacable enemy, deserted in his utmost need by a valued officer, and despised by the man with whom he had formerly lived in the most remarkable harmony. Previous, however, to the commencement of the impending storm, Amasis paid the debt of nature, in the forty-fourth year of his reign; and left a distracted kingdom to his son.

B. C. 525. Psammenitus had scarcely assumed the ensigns of his new office, when Cambyses appeared on the frontiers with a powerful army. A body of forces was levied with all possible expedition, to elude the pressing danger; but the Persian laying siege to Pelusium, made himself master of that important city, without the least opposition from the Egyptian garrison, who durst not aim an offensive weapon at the enemy's army, lest they should injure some of the dogs, cats, or other sacred animals which Cambyses had craftily placed before his troops.

Immediately after the surrender of Pelusium, Psammenitus advanced to stop the progress of his foe. Previous to the engagement, the Greeks who served under Psammenitus, anxious to express their indignation against their faithless countryman, Phanes brought his children into the camp, killed them before their father's face, and drank their blood in presence of the two armies. This barbarity roused the Persian soldiers to vengeance, and they immediately

diately commenced their revenge with such fury as soon put the Egyptian forces to flight, and covered the field with their dead bodies. Those who escaped the slaughter fled to Memphis, where they soon after tore a Persian herald to pieces, and carried his limbs in a horrid triumph through the city. They were, however, soon besieged by their inveterate foes, and compelled to surrender at discretion: when their enormities were rewarded by the public execution of the prime nobility, among whom was the son of Psammenitus. The Egyptian monarch himself was taken captive, but Cambyses restored him to his liberty, and would probably have entrusted him with the administration of affairs; but this usage made no impression on his vindictive spirit, which thirsted for revenge on the conqueror; he was therefore condemned to drink bull's blood, and expired after a dismal reign of six months, and a short captivity.

Cambyses now proceeded to Sais, which was the burying-place of the Egyptian kings; and having caused the dead body of Amasis to be taken from the sepulchre, he exposed it to a thousand indignities, and finally ordered it to be reduced to ashes. He afterwards pillaged and burnt the Theban temples; killed the god Apis with his own hand; and ordered the priests to be severely whipped. These severities made so strong and dreadful an impression upon the minds of the wretched Egyptians, that they afterwards regarded the Persians with the most irreconcileable aversion.

In the reign of Darius Hystaspis, they broke out into an open revolt, and remained in a state of rebellion against the Persians, till the second year of Xerxes, when they were chastised for their presumption, and reduced to greater subjection than

before, under one Achæmenes, who was appoin
their governor.

B. C. 460. Their sufferings, however, seem rat
to have irritated than broken their spi
as we find them revolting again, in
fifth year of Artaxerxes Longimanus. At
period they persuaded Inarus, king of Lyl
to fill their vacant throne, and implored
sistance from the Athenians, who embraced w
eagerness this opportunity of driving the I
sians from Egypt. These auxiliaries attack
the Persian fleet, took and destroyed fifty
of their ships; and then sailing up the N
hastened to join the Egyptian and Lybian for
under the banner of Inarus. Having effected tl
purposed junction, they ventured to attack
Persian general, though his army consisted of th
hundred thousand effective men; and their
tempt was crowned with such success, that a th
part of the enemy were slain, together with
general himself, and the rest fled to Memp
where they took refuge in the best fortified
of the city, called the White Wall.

The Egyptians, elated with this brilliant s
cess, now supposed that they had completely
livered themselves and their posterity from
severity of their oppressors: but, at the enc
three years, during which they had blocked
the Persians in the White Wall, they were
gaged and defeated by Artabazus, governor of
licia, and Megabyzus, governor of Syria. In
was wounded in the engagement, but he retr
ed with his Athenian allies, and the remnant
the Egyptian army to the city of Byblus, in
island of Prosopitis, where he sustained a si
of eighteen months duration. The majority
the Egyptians laid down their arms, and ackn
led

ledged the sovereignty of Artaxerxes; but Amyrtæus retreated with a body of men to the fens, where he enjoyed his government for several years without molestation, as the nature of the place secured him against all the attempts of the Persians.

Inarus and his adherents, in the mean time, were fully occupied in defending themselves against the vigorous attacks of the enemy: but, at length, the latter having recourse to stratagem, drained that branch of the Nile which contained the Athenian fleet, and thus effected a passage to the island. Inarus and the Egyptians now surrendered themselves, on condition of being secured in their lives; but the Athenians set their vessels on fire, and resolved to sell their lives at the dearest rate: the Persians, however, thought fit to offer such terms as were accepted. At this juncture, a fleet of fifty Athenian ships appeared in the river, on behalf of the besieged; but they were immediately destroyed by the Persians, and with their destruction ended the war between Inarus king of Egypt, and Artaxerxes of Persia, under whose government the Egyptians ever after remained quiet, and made no farther exertions for the recovery of their liberty. Sartamus was now left as governor of Egypt, and Inarus was carried to Susa; where, in violation of the Persian general's promise, he was condemned to the ignominious death of the cross.

Amyrtæus, the Saite, still remained in possession of the marshy country; and in the fifteenth year of Artaxerxes, was joined by an Athenian fleet of sixty sail, but nothing worthy of notice has transpired, to the prejudice of the Persians.

In the tenth year of Darius Nothus, the dis tent of the Egyptians again burst through the riers of restraint, and they revolted a third from their detested conquerors. Amyrtæus h apprised of their designs, was inspired with most enthusiastic ardour in behalf of his distre countrymen: and rushing from his sequest abode, put himself at the head of the rebels, performed such prodigies of valour, as effect drove the Persians beyond the frontiers, and him monarch of the whole kingdom.

Elated with his glorious success, and bur with the desire of revenge, Amyrtæus resolve carry his arms into Phœnicia; that, in confede with the Arabians, he might drive the Per from thence also. This expedition, howe proved unfortunate to the Egyptian, who was gaged by Darius in person, and overthrown.

Pausiris, the son of Amyrtæus, was now ele to the throne of Egypt, with the consent of Persians; by which means the Egyptians, the probably tributary, experienced some alleviatic their misfortunes, under a governor of their nation.

Subsequent to this reign was that of Psam tichus, a barbarous and ungrateful prince, v hearing that Tamus, a Mempite by birth, quitted the Persian service, and sailed for E

sians, and supplied them with 600,000 bushels of corn, for the subsistence of their army; but the vessels which carried this valuable present, were all taken by the Persian fleet at Rhodes, and never reached the place of their destination.

Acoris, the successor of Nephereus, entered into a treaty against the Persians, with the Tyrians, Barceans, Arabians, and the king of Cyprus. About the same time Gaus, the only survivor of the family of Tamus, who, like his father, had been promoted to the rank of admiral in Persia, quitted the service; and carrying with him a great part of the fleet and army, formed an alliance with the Egyptians and Lacedæmonians. But soon afterwards Gaus was assassinated by some of his treacherous followers, and various other incidents conspired to set aside the designs which began to alarm the Persian power. B. C. 398.

Thirty years after the accession of Amyrtæus to the throne of Egypt, and the expulsion of the Persians, Artaxerxes Mnemon threatened the Egyptians with a cruel war. Great preparations were accordingly made, and Acoris engaged a great number of mercenaries under the command of Chabrias the Athenian; but, previous to the commencement of hostilities, Acoris died and left the kingdom to his son.

Psammuthis enjoyed the regal dignity but one year; and his actions seem to have been unimportant, as they are passed over in silence by historians.

Nepherotes his successor, reigned but four months. He is called the last of the Mendesian race.

The sceptre now devolved to Nectanebis, who in the second year of his reign, was invaded by the

the Persian fleet and army. Owing, however, to the king's precautions, and the mutual jealousies that subsisted between the Persian commanders, the attempt of the enemy was rendered abortive; and they were finally obliged to retreat, by the inundation of the Nile.

Five years after this event, Agesilaus, king of Sparta, visited Egypt in character of an ambassador, to request succours for the Lacedæmonians, who were severely distressed by the Thebans: and, in seven years after this embassy, Nectanebis died.

Tachos, the succeeding prince, collected all his forces, in order to frustrate the plans of his ambitious enemies, who had not yet relinquished their hope of reducing Egypt. To strengthen himself the more effectually, he applied for succour to the Lacedæmonians, who granted his request, and sent him a considerable number of troops under the command of Agesilaus; but Tachos conceiving a disadvantageous idea of that monarch, violated his promise of appointing him generalissimo of the forces, and slighted those counsels which might have preserved Egypt from destruction. Having joined his mercenaries and Egyptians together, he marched imprudently towards Phœnicia, designing to attack the Persians in that quarter; but, during his absence, the Egyptians shook off their allegiance, and placed his kinsman Nectanebis on the throne. Agesilaus cheerfully espoused the cause of the new monarch, in revenge for his uncivil treatment, and thus completed the ruin of Tachos; who fled through Arabia, and took refuge beneath the Persian government.

Nectanebis had scarcely obtained the crown, when a Mendesian came forth with one hundred thousand

thousand men to wrest the sceptre from his hands. This rebellion increasing daily in strength, became at length so * formidable that the king was necessitated to shut himself up in one of his towers, and endure a siege; till at length the besiegers were defeated by Agesilaus, who took the Mendesian prisoner, and established Nectanebis in the full possession of his dominions.

In the twelfth year of this reign, the Persians made great preparations for the reduction of Egypt; but the Sidonians and Phœnicians entering into a confederacy with Nectanebis, formed an excellent barrier to his kingdom, as it was impossible that the enemy should approach without marching through Phœnicia. Upon this account, the Egyptian prince detached a body of Greek mercenaries to join the allies; who, being encouraged with the supply, expelled the Persians from their territories, and were immediately after joined by the Cypriots, in their struggle for complete liberty. Darius Ochus being apprised of these particulars, resolved to put himself at the head of his forces, and to inflict a severe chastisement upon the unruly Egyptians; a design which was approved and forwarded by Mentor the Rhodian, who was perfectly acquainted with the concerns of Egypt.

Nectanebis, in the mean-time, assembled an army of one hundred thousand men, consisting of forty thousand mercenaries, and the rest Egyp-

* This rebellion might have been easily crushed in its commencement, if the advice of Agesilaus had been followed; but Nectanebis, supposing the Lacedæmonian would betray him as he had betrayed Tachos, acted diametrically opposite to his directions, till the urgency of his affairs convinced him of his error, and induced him to leave the management of the war to his zealous ally.

thans,

tians; but they did not altogether amount to a third part of the Persian troops. With some of them he guarded the passes through which the enemy must approach, and the others were appointed to garrison the frontier towns. Darius, on the other hand, detached three bodies from his army. The first, commanded by Lachares the Theban, sat down before Pelusium: the second, under the command of Nicostratus the Argive, sailed up the Nile in a squadron of the Persian fleet, and landing at a convenient place formed a strong encampment in the heart of the country; and the third remained under the command of Mentor, in expectation of a favourable opportunity for their incursion.

The whole kingdom being justly alarmed at the position of Nicostratus, all the neighbouring garrisons undertook to force him from his entrenchments; but after a long and well disputed combat, the Egyptians were utterly overthrown and dispersed. Upon the news of this defeat, Nectanebis abandoned the passes and marched hastily to the capital, which he supposed Nicostratus would assault with his victorious fleet and army. This removal completed his ruin, as the Greek garrison at Pelusium immediately surrendered to Lachares, upon condition that they and their effects should be conveyed in safety to Greece: and Mentor the Rhodian, entering the country, affirmed publicly that Darius would receive with clemency all who submitted, but take the most ample vengeance on all who presumed any longer to oppose him. The Egyptians and Egyptian Greeks immediately strove which should make the most ready submission; and Nectanebis, thus driven to despair, fled with his treasures into Ethiopia, from whence he never attempted to return.

From

From this time Egypt was a province of Persia, till that monarchy was subverted; and Alexander the Great was received with open arms by the Egyptians, as their deliverer from the Persian tyranny. B. C. 350.

CHAP. IV.

THE HISTORY OF EGYPT, FROM THE FOUNDATION OF THE FIRST MONARCHY, BY PTOLOMY SOTER, TO ITS REDUCTION INTO A ROMAN PROVINCE.

UPON the division of the Macedonian empire, after the death of Alexander, Ptolemy * Lagus was invested with the government of Egypt, Libya, and part of Arabia; provinces which he retained during his life, and transmitted, with some new acquisitions, as an he-

* Historians differ materially in their assertions respecting the extraction of this prince; some affirming that he was a native of Eordea, a small place in the province of Mygdonia, and that he was called Lagides, or the son of Lagus, though he was commonly believed to be an illegitimate son of king Philip; others supposing him to have been of the royal family of Macedon, not by the father, but his mother Arsinoe, who was nearly related to Philip; and others assuring us that he was of a mean descent, and that he served in the Macedonian army as a common soldier, till his gallant behaviour induced Alexander to honour him with a chief command. Ptolemy himself seems to have preferred the name of Lagides to any other appellation, as he transmitted it to all his descendants; and Epiphanius tells us, that he instituted a military order in honour of his father, calling it from his name Lageion. But whatever was his real extraction, it is certain that he was equally beloved by Alexander, and the army; and all the ancients have given him a most extraordinary character.

reditary

reditary kingdom to his descendants. He chose the city of Alexandria for the usual place of his residence, and granted many privileges to all persons who settled there, whether Greeks, Jews, or Egyptians; in consequence of which it became one of the most wealthy and populous cities of the world. Hence it is called by the ancients the second metropolis of the world, the city of cities, the queen of the east, a second Rome, &c.

B. C. 304. Though Ptolemy exercised the regal authority, from the time of his appointment to the government, he did not assume the title of king, till he found himself firmly settled in his new dignity, after the unsuccessful attempts of Antigonus and Demetrius, which were relinquished nineteen years after the death of Alexander. From this time he reigned twenty years, agreeable to Ptolemy's canon, and these with the nineteen ascribed by that writer to Philip and Alexander Ægus, make up the thirty nine years, which other authors suppose Ptolemy Lagus or Soter * to have

* This name was first given to Ptolemy Lagus by the Rhodians on the following occasion.—Antigonus having projected the seizure of the island of Cyprus, which was then held by Ptolemy, demanded a squadron of ships from the Rhodians for the accomplishment of his purpose; but as those islanders were sensible of the great advantage which resulted from their trade with Egypt, they refused to enter into any measures that appeared inimical to the interest of Ptolemy. Antigonus, in revenge, sent his son Demetrius with a powerful fleet and army to reduce their island; but Ptolemy afforded such succours to the besieged during the space of a whole year, that Demetrius was obliged to conclude a peace upon honourable terms; and the Rhodians, in testimony of gratitude, consecrated a grove to Ptolemy, and decreed that he should be honoured with the name of Soter or Saviour, in commemoration of their happy deliverance.

reigned

reigned alone. For, in the fortieth year of his reign he placed Ptolemy Philadelphus on the throne, declaring him his partner and successor to the kingdom after his death.

In this year, which was the first of the hundred and twenty-fourth olympiad, was finished the famous tower in the island of Pharos, noticed in a former chapter; and the image of Serapis was brought to Alexandria, after Ptolemy had for three successive years requested it of the king of Pontus without effect. Of this deity we have the following account from the ancients. "While Ptolemy Soter was employed in fortifying and embellishing the city of Alexandria, a young man of uncommon beauty and stature appeared to him in his sleep, admonishing him to send immediately to Pontus for his statue, and assuring him that the city and kingdom which entertained it should become glorious and powerful. Ptolemy, struck with the singularity of this vision, discovered it to the Egyptian priests, whose profession related, in a great measure, to things of this nature. But as they acknowledged their ignorance of Pontus and all foreign countries, the king had recourse to an Athenian, who at that time had the administration of sacred affairs in Alexandria. From this person he learned that near the city of Sinope in Pontus, stood a temple greatly resorted to by the natives, and consecrated to the infernal Jupiter, near whose statue stood that of a woman, commonly supposed to be Proserpine. Ptolemy, however, being occupied with other affairs, neglected to send in quest of this deity, till the same vision appearing to him again, threatened him with inevitable destruction if he neglected any longer the advice that had been

given him. In consequence of this threat, ambassadors were immediately dispatched with a profusion of rich presents, to Scydrothemis, king of Pontus, to try whether they could persuade him to relinquish the image. They were commanded to take Delphos in their way, that they might consult the oracle of the Pythian Apollo. This they did, and received an answer from the god, which imported that they should proceed and carry home the image of his father, but leave behind that of his sister. Encouraged by this unequivocal reply, they proceeded to Sinope, presented the king with the gifts of Ptolemy, and explained the nature of their errand. Scydrothemis received them graciously, and would cheerfully have complied with their request, had he not been deterred by the menaces of the populace, who would by no means submit to the removal of their statue. In this negociation three years were spent, during which time several ambassadors were sent from Egypt with fresh presents for the king of Pontus, and his favourites; till at length Scydrothemis, being warned by a dreadful vision no longer to retard the accomplishment of the deity's pleasure, yielded to the wishes of Ptolemy, and sent the image by sea to Alexandria, where a temple was erected for its reception, which is said to have surpassed all other edifices in beauty and magnificence, except the capitol at Rome.

Ptolemy Soter possessing a considerable share of erudition, as appears from his history of Alexander, which was greatly esteemed by the ancients, founded at Alexandria an academy, or society of learned men, who devoted their time to the study of philosophy, and all other sciences. For the use

of

of these persons, he made a collection of choice books, which gradually increased under his successors to the finest library in the world. At the death of Ptolemy Philadelphus, it contained no less than a hundred thousand volumes; and it was afterwards enlarged till the number of books amounted to seven hundred thousand. In the war which Julius Cæsar waged with the inhabitants of Alexandria, the most considerable part of this library was unfortunately reduced to ashes. But as two separate buildings were erected for the same purpose, three hundred thousand volumes still remained in the Serapeum; where we imagine Cleopatra deposited the two hundred thousand volumes of the Pergamean library, which she received as a present from Marc. Antony. This, with other additions, rendered the new library more considerable than the former; and though it was repeatedly plundered during the revolutions that occurred in the Roman empire, yet it was constantly replenished with books of the utmost value, and retained its incomparable celebrity till it was finally destroyed by the orders of an ignorant and enthusiastic caliph, whose absurd religion inspired him with an unconquerable aversion to literature, truth, and politeness. The museum, situated in that quarter of the city called the Bruchion, stood after the destruction of the library, and lasted till the war of the emperor Aurelian with the Alexandrians. Strabo, speaking of this museum, says that it was a spacious edifice adjoining the royal palace and fronting the harbour; that it was surrounded by a portico, where the philosophers walked and conversed together; and that it was originally endowed with large revenues. This institution seems to have been of a

similar nature with the colleges of Europe; and as we are indebted to these for the great men they have given to the world, so did Alexandria owe to its museum many writers of sound learning and reputation, as Origen, Athanasius, Clemens, Alexandrinus, &c.

Plutarch informs us that the celebrated Demetrius Phalereus was the first who proposed the founding both of the museum and the library, and that Ptolemy cheerfully embraced the proposal, as being suggested by a man who was equally eminent for his learning, and other excellent qualifications. When the king had approved of this advice, and taken proper measures for procuring books of the greatest value, the judicious projector was charged with the care of the collection; and Ptolemy found in his new institution an ample fund of pleasure and diversion, highly suitable to the taste of a prince, who was eminent for his own literature, and justly renowned for his encouragement of it in others.

B. C. 284. Towards the close of the second year of Philadelphus, his father Ptolemy Soter, expired in the eighty-fourth year of his age, and the forty-first of his reign. He was indisputably the best prince of his race, and left behind him an illustrious example of prudence, justice, and clemency, which none of his successors attempted to imitate. He retained the same unaffected ease and simplicity of manners in his royal dignity, as he had shown while in a private station. He did not think himself degraded by conversing with the meanest of his subjects: the objects of oppression had at all times a free access to his person, and the injured party might safely look up to him for redress, and future protection. When he gave a public

public entertainment, he thought it no disparagement to borrow plate of his friends, having no more of his own than was absolutely requisite for his common use; and when his courtiers observed that a monarch should be better provided, he readily answered, that the true magnificence of a king consisted in his enriching others, rather than himself.

Ptolemy had four wives, viz. Artonis, Thais, Eurydice, and Berenice. By the third of these women he had Ptolemy Ceraunus, or the Thunderer, who being the eldest of the male issue, was in fact the rightful heir to the crown; but Berenice *, whose wit and beauty had gained an entire ascendancy over her royal consort, prevailed upon him to exclude Ceraunus from the succession, and to settle it upon her children; in consequence of which, he resolved to share the throne in his life-time with her son Philadelphus, to prevent the wars that might otherwise arise between the brothers, after his decease. He had also issue by his other wives, Lenticus, Lagus, Irene, Ptolemais, and Lysandra.

Ceraunus finding himself disappointed in his expectations, quitted Egypt, and fled to the court of Seleucus Nicanor, where he was received in the most affectionate manner, and entertained with unbounded hospitality: yet the ungrateful wretch conspired against his benefactor, and treacherously murdered him. He now seized the kingdom of Macedon, which Seleucus had recently wrested from Lysimachus; but as he could not expect to enjoy these dominions in

* Berenice is said to have borne four children to Ptolemy Soter, viz. Philadelphus, Argæus, Philotera, and Arsinoe.

peace while the queen and children of Lysimachus were alive, he formed the horrid resolution of putting them to death, in order to free himself from any apprehensions on their account.

Arsinoe, the widow of Lysimachus, though half sister to the usurper, was well acquainted with his cruel temper; and had therefore prudently absconded with her children, on the death of Seleucus. Ceraunus however resolved that his prey should not escape him: and therefore feigning a passion for Arsinoe, he offered to espouse her, and to adopt her two children as his own. This proposal was at first rejected, through dread of some unhappy consequence; but Ceraunus, to obviate all suspicion, repaired to a temple which the Macedonians held in the highest veneration, and there protested before the statues of the Gods and the friends of Arsinoe, that he entertained no thought inimical to the welfare of his sister and her children. After these solemn protestations, the projected marriage was celebrated with all possible magnificence. Ceraunus crowned his sister, with the utmost apparent affection, in the presence of the whole army, and the royal pair made the most pompous entry into the city of Cassandria, whither the king was invited by his deluded bride. The houses of every description were superbly decorated, the streets were crowded with multitudes of people who came in their best apparel, to congratulate their new sovereign on his accession to the throne; the two sons of Arsinoe, viz. Lysimachus and Philip marched out of the city to meet their father-in-law, who embraced them with all seeming tenderness; and Ceraunus together with Arsinoe was put in full possession of the citadel. But now the incom-

parable

parable traitor, having fully attained his ends, threw off the mask; caused the young princes to be assassinated in the very bosom of their distracted mother; and stripping her of all her possessions, banished her into Samothrace, with only two women to attend her. Such diabolical actions might be naturally supposed to incur a dreadful retribution, and we accordingly find that this monster of cruelty was taken prisoner, the very next year, by the Gauls, and literally torn to pieces. While we contemplate with horror the matchless barbarity of this man, we must of necessity applaud the prudence of Ptolemy Soter, who excluded him from the throne of Egypt, as that prince was certainly acquainted with his brutal disposition.

Ptolemy Philadelphus becoming, by the death of his father, sole master of Egypt and its dependencies, determined to revenge himself upon Demetrius Phalereus, for the honest advice which that able counsellor had given to Soter, respecting the disposal of his crown; and he accordingly sent him under a strong guard to a remote fortress, where he was to remain in close confinement, till the king should resolve on the nature of his punishment; but in the mean-time the accidental bite of an asp terminated the life and sufferings of the illustrious prisoner, whose uncommon virtues and abilities merited a better fate. B. C. 284.

After the death of Ceraunus, Arsinoe quitted the place of her banishment, and hastened to the court of her brother Philadelphus, who being struck with her charms, exalted her to the participation of his throne, after he had divorced another woman of the same name, whom he had espoused on his accession to the crown, but whose

whose jealousy prompted her to some treasonable designs. On the discovery of the plot, all the other conspirators were executed; and the queen was confined for life to a province of Upper Egypt, bordering upon Ethiopia.

Pyrrhus, king of Epirus, having been defeated in Italy, by the Romans, after a six years war, and driven disgracefully into his own country, Ptolemy Philadelphus was anxious to form an alliance with the conquerors, whose name began to be highly celebrated among foreign nations; and he accordingly sent ambassadors to Rome for that purpose. This being the first time that any Egyptian had visited Rome, the senate was greatly delighted to see foreigners come from such a distance to solicit the friendship of their republic, whose dominions were at present confined within a narrow compass. They immediately dispatched four ambassadors to Egypt, who met with a reception at Ptolemy's court suitable to their rank, and worthy the magnificence of an Egyptian monarch. At a splendid entertainment given by the king, each of them was presented with a crown of gold, which they readily accepted; but the very next morning they placed them on the statues of Ptolemy, which were erected in the city. This contempt of wealth established the reputation of the Romans in Egypt, but the king would not suffer them to depart without some other tokens of his royal favour towards their republic and themselves; however they showed the same disinterestedness on their return, as they deposited all their presents in the public treasury, before they gave an account of their embassy to the senate.

Antigonus Gonatus, king of Macedon, having rendered

rendered himself very formidable to the Grecian states, after the death of Pyrrhus, the Athenians and Lacedæmonians entered into a confederacy against him, and persuaded Ptolemy to unite in their measures. The Egyptian monarch accordingly sent a fleet, under the command of Patroclus, to relieve the city of Athens, which Antigonus had besieged; but in consequence of a misunderstanding between the commanders, Antigonus proved victorious; and Patroclus was compelled, for want of provisions, to sail back into Egypt, without effecting his purpose. Happening to touch at Caunus in his passage he met with the poet Sotades, who had fled from Alexandria to avoid the vengeance of Ptolemy, against whom he had written a sharp and scandalous satire. Patroclus, thinking that he had now an excellent opportunity of recommending himself to his master's favour, caused the poet, who was equally famous for the unbounded license of his muse and behaviour, to be wrapped up in a sheet of lead, and thrown into the sea.

Ptolemy who had for a long time enjoyed the sweets of domestic tranquillity was at length unexpectedly alarmed by the revolt of Magas, who had been hitherto regarded as one of the king's most faithful friends. This man was the son of Berenice, by a Macedonian officer, previous to her marriage with Ptolemy Soter, and in consequence of her ascendency over the mind of her royal consort, she had obtained for this son the government of Lybia and Cyrene. Magas having strengthened himself in these provinces by long possession, and an advantageous marriage with a princess of Syria, began to give the reins to his ambition, and actually formed B. C. 265.

formed the design of driving his brother from the kingdom. With this design, he marched at the head of a numerous army towards the capital, and obtained possession of Paretonion in his way thither, but upon intelligence that the Marmarides had revolted from him he abandoned his enterprize and returned home. The king, who was then with a great body of troops on the frontiers, had a favourable opportunity of cutting off the rebels, by falling upon them in the rear; but he was prevented from embracing it by a similar revolt among the Gauls, whom he had taken into his service, and who had now resolved to seize the throne for themselves. To obviate this danger, he hastened back into Egypt, and shut up the conspirators so effectually in an island of the Nile, that they all perished, either by famine or the sword. Magas, after quelling the troubles which demanded his attendance at home, renewed his designs upon Egypt, and prevailed on Antiochus Soter his father-in-law, to invade the country on one side, while he should make an incursion on the other. These measures were however frustrated, as Ptolemy, who received private intelligence of all his motions, sent forces into all the maritime provinces of Syria, which committed such devastations as obliged Antiochus to relinquish his engagement, and Magas thought it most advisable to withdraw his pretensions.

Ptolemy now began to turn his thoughts to the advancement of his people's prosperity; and to this end he resolved to draw to Egypt all the trade of the east, which the Tyrians had till this time carried on by sea to Elath, and from thence by the way of Rhinocorura to Tyre. To effect this important design, Ptolemy built a

city

city on the western side of the Red sea, from whence he sent out his fleets to all the countries whither the Tyrians resorted with their merchandise from Elath; but finding that the Red sea, towards the bottom, was extremely dangerous, on account of its numerous shelves and rocks, he transferred the trade to the city of Myas-Hormos, near the frontiers of Ethiopia. To this place all the commodities of the different nations were conveyed by sea, and from thence they were carried on camels to Coptus on the Nile, where they were again shipped for Alexandria; and dispersed from that city all over the west, in exchange for the goods that were afterwards exported to the east. By these means Alexandria became the chief mart of all the trade that subsisted between the eastern and western countries, and continued to be the greatest emporium of the world for upwards of one thousand seven hundred years, till a passage was found out by the Cape of Good Hope. But as the road from Coptus to the Red sea lay across the deserts, where travellers were equally distressed for lodging and water, the king caused a canal to be opened along the great road, which was filled by the water of the Nile, and bordered with houses at suitable distances, where passengers might find repose and necessary refreshments. Ptolemy also provided for the security of his trading subjects, by fitting out two powerful fleets, one of which he kept in the Red sea, and the other in the Mediterranean. With these fleets he effectually maintained his commerce, and kept most of the maritime provinces of Asia Minor in subjection.

Magas, king of Cyrene and Lybia, expressed a desire, in the latter part of his reign, of composing all

all differences with Ptolemy; and, in order to effect a complete reconciliation, he proposed a marriage between his brother's eldest son and his own daughter, promising to give the latter all his dominions by way of dowry. This proposal was accepted at the court of Egypt, and peace was concluded upon these terms; but Magas dying before the celebration of the nuptials, his wife Apamea, used her utmost endeavours to break off the match; her attempts were, however, unsuccessful, and only served to kindle the flames of war between Ptolemy and her brother Antiochus Theus, king of Syria.

Notwithstanding the labours and inquietudes occasioned by this war, Ptolemy did not relinquish his search for books wherewith to enrich his library, and for paintings and drawings, of which he was a great admirer. Aratus, the Sicyonian, being employed to collect pictures from Greece, conciliated the king's favour, by this service, to such a degree, that Ptolemy regarded him as one of his dearest friends; and presented him with an hundred and fifty talents for the restoration of peace and liberty to his native city.

Antiochus, in consequence of various revolutions in the east, was induced to terminate the war which had been carried on for a considerable length of time between himself and the king of Egypt. One of the conditions of the peace stipulated, that Antiochus should divorce Laodice, espouse Berenice the daughter of Ptolemy, and settle the crown upon the male issue of that marriage; from whence we may naturally suppose that the Egyptian arms had been peculiarly successful.

Ptolemy being a curious collector of books, paintings,

paintings, and statues, observed, while he was in Syria, an image of Diana, which peculiarly excited his admiration; he therefore prevailed on Antiochus for its removal into Egypt; but his queen Arsinoe being seized with a dangerous illness soon afterwards, dreamed that her distemper resulted from the conduct of Ptolemy with respect to this statue. The king immediately sent it back to the Syrian temple, accompanied with a profusion of presents and sacrifices, to appease the anger of the goddess; but the queen's distemper was so far from abating that she soon died, leaving her consort under the greatest affliction for her loss; for though she was considerably older than him, yet he preserved an inexpressible affection for her to the last, and endeavoured to perpetuate her memory, after her decease, by erecting obelisks and other monuments to her honour, and by calling some of the new cities after her name.

The king did not long survive this severe affliction, but gradually sunk into a languishing distemper, which put an end to his life in the sixty-third year of his age, and the fortieth of his reign. He left behind him two sons and a daughter, whom he had by his first wife, the daughter of Lysimachus. Ptolemy Euergetes, his eldest son, succeeded to the throne; Lysimachus (so named from his grandfather by the mother's side) was put to death for engaging in a rebellion; and Berenice was married to the king of Syria, as has been already related. B. C. 246.

With respect to the character of Ptolemy Philadelphus, we cannot propose it as a model worthy of royal imitation; as his numerous good qualities were counterbalanced by his faults. The commencement of his reign was dishonoured by a des-

a despicable resentment against a man of uncommon merit, whose only offence consisted in having given such advice as was strictly consonant with the laws of justice and equity. He caused two of his brothers to be put to death from motives of jealousy. He was greatly addicted to effeminate pleasures; and paid so little attention to military discipline, that the army was utterly unfit for action at the time of his death. Yet, on the other hand, he was a zealous patron of literature, an industrious collector of books, and the man to whom we owe the Greek translation of the scriptures, commonly called the Septuagint.

Though this prince was extremely fond of scientific studies, he did not suffer them to engross his whole time or attention, but applied himself with unremitting industry to the business of the state, and to such projects as seemed most likely to ensure the wealth and felicity of his subjects. By this laudable conduct he enticed such multitudes of foreigners to settle in his dominions, that he is said to have possessed thirty-three thousand three hundred and thirty-nine populous cities. Conscious that the real power of a monarch consists in the number and riches of his people, he pursued his measures with firmness, and yielded to no discouragement of trouble or expence. He founded an incredible number of cities, and repaired others, granting many important privileges to all who settled in them without exception. Notwithstanding the great expence he must have been at in maintaining two great fleets, an army of two hundred thousand foot, forty thousand horse, two thousand chariots of war, and three hundred elephants, the Alexandrian armory containing three hundred thousand suits of armour, engines,

engines, implements, &c., and the library, museum, &c., he left in his treasury seven hundred and fifty thousand Egyptian talents. Athenæus therefore justly calls him the most wealthy prince of the age; and Appian observes, that "as he was the most magnificent of kings in the distribution of his money, so he was the most skilful and industrious in raising it.

Ptolemy, his eldest son, had no sooner obtained the crown than he engaged in a war with the king of Syria, from whose dominions he brought two thousand five hundred pictures and statues, among which were many of the idols formerly carried from Egypt by Cambyses. These were restored to their ancient temples by the king, who was accordingly honoured by his subjects with the glorious appellation of Euergetes, or the Beneficent. In this expedition he is said to have made himself master of all the countries that lie between Mount Taurus and the confines of India. On his return he passed through Jerusalem, and made a solemn acknowledgement for his conquest over Syria, by offering many sacrifices to the God of Israel. It is highly probable that he had seen the prophecies of Daniel, and that he concluded from thence who was the *real* author of his signal victories. B. C. 246.

Subsequent to the conclusion of peace, Euergetes seems to have devoted the greatest part of his time to the cultivation of the sciences, and the improvement of the Alexandrian library. He dispatched persons of eminence into foreign countries to purchase valuable books at any rate, and invited Eratosthenes, the Cyrenian, from Athens, to take charge of the library.

The tribute of the Jews having been withheld

for a considerable time from Ptolemy, by covetous disposition of Onias, the high prie courtier was dispatched from Alexandria to den the arrears, and to inform the citizens of Jer lem, that if they presumed to delay the remitt a body of troops would be immediately sent Judea, with free permission to disperse the i bitants, and to divide the country among th selves. This message was no sooner made pu at Jerusalem than the whole city was thrown the utmost consternation, as not knowing to divert the effects of the king's anger. At time Joseph, the nephew of Onias, was in g repute for his prudence, and the sanctity of manners: he was therefore summoned to city, and acquainted with the true state of aff in consequence of which he upbraided his u with his unjust application of the public mo and told him, that since the nation was inve in such difficulties through his misconduct, it but reasonable that he should go in person to Egyptian court, and endeavour to compromis business with the king. Onias was, howe perfectly aware of his own insufficiency, being now far advanced in years, he positi rejected the proposal; affirming, he would ra relinquish the high-priesthood, and spend the mainder of his life in obscurity, than under such a journey and appear at court. Joseph therefore deputed in his stead, to the great s faction of the people, who being well acquai with his extraordinary abilities, expected from management a happy termination of their plexity. He immediately invited Athenion, king's messenger, to his house, where he en tained him in the most sumptuous manner,

co

conciliated his esteem so effectually by some handsome presents, that he resolved to make the most favourable representation to his royal master, which he accordingly did on his return to Alexandria.

Joseph in the mean time furnished himself with a suitable equipage; commenced his journey to the Egyptian capital, and in his way thither met with some of the chief nobility of Cœle-Syria and Palestine, who designed to offer terms for farming the revenues of these provinces. On their arrival at Alexandria, they were informed that Ptolemy had made an excursion to Memphis; Joseph accordingly set out for that city, but had the good fortune to meet with the king upon the road. He was immediately honoured with a seat in the royal chariot, and made so handsome an apology for the neglect of his aged uncle, that Ptolemy was not only perfectly appeased, with respect to the Jews, but likewise allotted their prudent advocate an apartment in the palace, and honoured him with several proofs of a peculiar esteem.

On the day when the revenues of the provinces were set up in order to be let to the highest bidder, the Syrians and Phœnicians, who had been Joseph's fellow-travellers, offered no more than eight thousand talents for Cœlo-Syria, Phœnice, Judea, and Samaria; but, as they had plainly discovered by their conversation on the road, that these provinces were worth more than double the sum which they now proffered, Joseph upbraided them with depreciating the king's revenues, and offered sixteen thousand talents, besides the forfeitures, which he promised to return into the royal treasury, though they had always been regarded as the pro- B. C. 231.

perty of the farmers. Ptolemy listened with pleasure to his new favourite, but asked him what *security* he could give for the fulfilment of his agreement. He readily answered he would give the security of such persons as were *unexceptionable;* and on being commanded to name them, he named the king and queen, affirming, that they would be bound to each other for the faithful performance of his undertaking. This well-timed pleasantry served to confirm the king in his opinion of Joseph; and he cheerfully entrusted him with the charge of all the afore-mentioned revenues, without any other security than his own word.

Joseph, being now appointed receiver-general, borrowed five hundred talents at Alexandria to pay his uncle's arrears, and having received a suitable guard for the execution of his office, quitted the court, in order to act in his new capacity. On his arrival at Askelon he was grossly insulted by the populace, who positively refused to pay him the accustomed duties, and abused him with the most approbrious language. He however soon appeased the tumult, with the assistance of his guards; and causing twenty of the ringleaders to be executed, he sent their forfeited estates to the king. By a similar conduct at Scythopolis, where he met with the same contumelious treatment, he so effectually terrified the other cities, that they all paid the king's dues without hesitation. His prudent behaviour, and the punctuality of his payments, procured him such favour at court that he was continued in his office, by three successive monarchs, for the space of two-and-twenty years; at the expiration of which time the provinces

provinces were annexed to the crown of Syria by Antiochus the Great.

Ptolemy, having concluded a peace with Syria, applied himself to the enlarging his dominions southward; and proved so successful in his attempts that he became master of all the coasts of the Red sea, both on the Arabian and Ethiopian side down to the straits through which that sea disembogues itself into the southern ocean. These acquisitions were made with little trouble; and the king returned to Alexandria with an immense treasure, which he generously divided amongst his gallant followers. Immediately upon his return, he received an embassy from the Achæans, and promised them his assistance against the Etolians and Lacedemonians; but they having, in the mean time, requested succours from the king of Macedon, Ptolemy renounced his intentions, and resolved to humble both the Achæans and their new ally, by sending a strong reinforcement to Cleomenes, king of Sparta. His expectations were, however, soon frustrated, as Cleomenes was entirely defeated at the famous battle of Selasia, and finally obliged to take refuge in Egypt. Ptolemy, though much chagrined at this miscarriage of his designs, received the vanquished prince with every demonstration of kindness and respect, allowed him a yearly pension of twenty-four talents, and assured him that he would use his utmost exertions to replace him on the throne; but this promise was annulled by the death of Ptolemy, which happened in the twenty-seventh year of his age.

This prince, with respect to his encouragement of literature, seems to have trodden in the steps of his predecessor, as he applied himself with the

the utmost care to the augmentation of his library, and the remuneration of such persons as were eminent for their learning. He is said to have possessed a considerable share of erudition, and to have written, in his younger days, some historical commentaries that were in high repute.

B.C. 217. Ptolemy Philopator, son of Euergetes and Berenice, succeeded his father in the government, and proved a most debauched prince. Justin affirms that he committed the crime of parricide to obtain the crown, and that he was therefore ironically called Philopator, or lover of his father; but this assertion seems ill-founded. He was named Tryphon, from the effeminacy of his diversions, and Gallus, because he used to walk through the streets on the Bacchanal solemnities with a wreath of ivy on his head, like the galli, or priests of Cybele. In the very commencement of his reign, he caused his brother Magas to be put to death, at the instigation of Sosibius his prime minister; and this act of barbarity was soon followed by others of a similar nature.

Cleomenes, whom we have already mentioned as obtaining a secure asylum, after his defeat, with Euergetes, was, for some time, entrusted with the most secret counsels of Sosibius; but in consequence of his opposition to the murder of Magas, his advice was soon neglected, and both the king and his courtiers abandoned themselves so entirely to licentiousness and debauchery, that the kingdom fell into a kind of anarchy, and the Spartan prince began to lead a very melancholy life. In the mean time he received intelligence that Antigonus, king of Macedon, was dead; that the Achæans were engaged in hostilities with the Etolians;

Etolians; and that the Lacedæmonians had joined the latter against the Achæans and Macedonians. He therefore reminded Philopator that he had promised to assist him with a powerful fleet; and earnestly petitioned for leave to depart with his followers, as he could not possibly expect a more favourable opportunity than the present for the recovery of his dominions. This request was, however, of no effect, as Ptolemy was too deeply immersed in vice and luxury to attend to such concerns; and Sosibius, knowing the great sagacity and enterprising spirit of the Spartan, deemed it advisable to detain him in Egypt, lest he should invade the kingdom at a future day, and take an ample revenge for the illiberal treatment which he had lately received. It was even judged impolitic to allow him his liberty at Alexandria; wherefore the unfortunate Cleomenes was seized and kept in confinement till his despair suggested the resolution of escaping from prison, with his friends and domestics, in order to excite the Alexandrians to a revolt. This attempt was, however, rendered abortive, and the prince and his followers voluntarily perished by each other, to avoid the ignominy of a public punishment. The dead body of Cleomenes was flead and hung upon a cross, by command of Philopator; who also extended his inhuman revenge to the mother, children, and attendants of the deceased.

Ptolemy, by concluding a dishonourable peace with Antiochus king of Syria, occasioned so general a discontent among the Egyptians, as finally broke out into an open rebellion; but the royal party seems to have obtained a victory, though historians are silent with respect to the particulars of this event.

About

B.C. 208. About this time the king, who had received an affront from the Jews, published an edict, excluding all persons from the palace, who did not sacrifice to the Egyptian deities; in consequence of which every individual of the Jewish nation must either violate the holy law of his Creator, or resign all pretensions to the royal protection, in what case soever he might need it. And by another decree, the Jews were stript of all those valuable rights and privileges, which had induced them to quit their native country and settle in Egypt; for it should be observed, that by favour of Alexander the Great and Ptolemy Soter, they enjoyed the same privileges at Alexandria as the Macedonians, and were enrolled among the first rank of inhabitants. Philopator, however, degraded them to the third rank, and ordered that at the time of this enrolment the mark of an ivy leaf should be impressed on their faces with a hot iron; that this mark should be universally regarded as a badge of slavery; and that every person, who presumed to oppose the execution of the decree, should be punished with death. But that he might not appear an enemy to the whole nation, he made an exception in favour of those who should sacrifice to his idols, promising them the enjoyment of their former rank and privileges. This specious offer was however of small effect, as only three hundred individuals out of the many thousands of Jews who lived in Alexandria, debased themselves by a compliance with the king's command: the others preferring the ignominious badge, or purchasing a dear exemption, with all their property. Those who continued stedfast in their allegiance to their God, expressed their abhorrence of their apostate brethren, by excluding them

from all manner of communication. This considered as a contempt of the king's au-, enraged Ptolemy to such a degree that he resolved on the extirpation of the whole ; beginning with those who resided in , and then proceeding with equal severity t the inhabitants of Judea and Jerusalem. ant to this sanguinary design, he caused all ews who dwelt in Egypt to be brought in to his capital, and there to be shut up in ippodrome, that he might amuse himself ls subjects with the view of their destruction. xt commanded the master of the elephants pare five hundred of those animals for the tion of that persecuted people ; and appoint- e ensuing morning for the tragical cata- ie of their misfortunes. These orders were lingly obeyed, and the people assembled in crowds to witness the purposed massacre ; ie king having sat till a late hour with his ched companions was unable to attend the ful exhibition, and the prisoners consequently ted a short respite. Next morning Ptolemy wakened, by his own commands, for the same se ; but being much inebriated, he threatened erson who spoke to him with the effects of esentment, and the execution was delayed e third day. In the mean time the captive presented their prayers to Almighty God eir deliverance, and finally obtained that y from the Author of their existence which profligate prince had totally banished from icked heart and council ; for on the third when Ptolemy had taken his seat and the ants were let loose upon the trembling pri- s, those terrific animals, instead of assailing

ie Jews, turned the whole of their rage upon the pectators, soldiers, and assistants, and destroyed reat numbers of them; which, together with singular appearances in the air, so terrified ...ator, that he immediately gave orders for ...eration of the Jews; publicly acknowledg... power of their God, and strove to depre... his wrath by reinstating his injured wor...ppers in their former privileges, bestowing upon them many favours, and loading them with presents at their departure. The Jews, seeing themselves thus miraculously restored to favour, prevailed on the king to allow them to take vengeance on those of their own nation who had deserted the cause of the true religion; and in consequence of his permission, they put all the apostates to death without exception.

In the ninth year of this reign, two ambassadors arrived at Alexandria to propose a renewal of the ancient friendship and alliance that had subsisted between the Romans and Egyptians. Shortly after this embassy, which was attended with some elegant presents, Ptolemy had an opportunity of obliging the Romans, by rescuing one of their most illustrious officers from captivity, and by honouring him with his especial favour and protection.

Arsinoe, the queen, who had for several year been barren, was at length delivered of a son who was surnamed Epiphanes, or the Illustrious His birth occasioned great rejoicings in every pa of the kingdom; and many of the Syrian a Phœnician nobles went to Alexandria in order ...ngratulate Ptolemy on the felicitous occasio ... the king, pursuing his customary diversi devoted the whole of his time to drinking, gam

and every species of intemperance. Arsinoe, being thoroughly acquainted with his infamous conduct, and finding herself totally disregarded, ventured to reproach him with such severity that orders were given to Sosibius for her assassination.

Soon after the death of this princess, who is said to have testified the most ardent affection for her husband upon all occasions, accompanying him in his wars, encouraging his soldiers, and continuing by his side in the most dreadful engagements, Ptolemy fixed his affections upon one Agathoclea, a woman of mean extraction; and was so absolutely governed by her, by Œnanthes her mother and Agathocles her brother, that his power was literally vested in their hands, and all the civil and military offices, of course, filled with their creatures and favourites. The murder of Arsinoe incensed the populace so violently against Sosibius, that Ptolemy was necessitated to dismiss him from his service, and to raise to the office of prime-minister a young man of quality named Tlepolemus, who had signalized himself in the army, and was at that time the king's treasurer.

Ptolemy, having exhausted a very strong constitution by his intemperance and debaucheries, died in the thirty-seventh year of his age, and the seventeenth of his reign. He was indisputably one of the most wicked princes that ever governed a kingdom. He began his career with the murder of an innocent brother, and terminated it with the assassination of a faithful wife. His whole time was devoted to the gratification of his ruling passions, some of which were of the most detestable nature: his subjects groaned beneath the intolerable oppression of his abandoned courtiers; and the state of his affairs

was in the utmost confusion. He is, however, celebrated for his liberality towards the Rhodians, who were involved in the deepest distress by an earthquake; for his encouragement of learning; and for his erection of a magnificent temple in honour of Homer, whose statue was placed in the centre of the edifice, and surrounded with the representations of the several cities that claimed the honour of his birth.

As the only persons present at the death of the king were Agathocles, his sister, and their creatures, they concealed the news as long as possible, and in the mean time appropriated to their own use all the money, jewels, and other valuables, which they found in the palace; they also formed a project for usurping the regency during the minority of the young prince, and vainly supposed that the death of Tlepolemus, the new minister, would fully establish their design. When, therefore, they thought proper to publish the king's death, they assembled a council of those Alexandrians who were of the Macedonian race; informing them that Philopator had, with his departing breath, recommended his young successor to the care of Agathocles, and exhorting them to take vengeance on Tlepolemus, who had formed the ambitious design of ascending the throne. Agathocles, who spoke to this purport in the assembly, imagined this weak artifice would have exasperated the people against Tlepolemus, but his malicious contrivance was so ill disguised that he drew upon his own head the destruction which he had planned for the minister. The people of Alexandria, recollecting at this moment the numerous crimes and oppressions of Agathocles and his party, rose in a general tumult, and having placed

placed the young king on the throne in the hippodrome, brought before him Agathocles, Agathoclea, and their mother Œnanthes, and caused them to be immediately put to death; after which their bodies were dragged through the streets of the city and torn in pieces by the furious multitude. The other relatives and creatures of Agathocles met with a similar treatment in revenge for their former austere and oppressive conduct.

Epiphanes, the son and successor of Philopator, was but five years old at the time of these transactions. During his minority Antiochus the Great, and Philip of Macedon, subdued the provinces of Cœle-Syria and Palestine; but were soon obliged to relinquish them by Aristomenes, the prime-minister of Egypt. In the third year of his reign three deputies were sent to Alexandria to notify the victory which the Romans had gained over Hannibal, and the treaty of peace concluded between Rome and Carthage; to thank Epiphanes for his faithful attachment to the republic at a time when the neighbouring nations had renounced her alliance through cowardice; and to intreat him also to continue his amity with the Romans, in case Philip should compel them to carry the war into Macedon. The Egyptian nobles, who were guardians to the prince, encouraged by this embassy, thought it most advisable to place their young king and his dominions beneath the protection of the Roman senate; which they accordingly did, by sending a deputation to Rome for that purpose. The senate, in compliance with their request, empowered M. Lepidus to take upon him the guardianship, which, after a short stay at Alexandria, he conferred upon Aristomenes, an experienced minister, B. C. 204.

and perfectly acquainted with the affairs of Egypt. He accordingly accepted the honourable charge, and acquitted himself in it with equal prudence and fidelity. In the commencement of his administration he persuaded Ptolemy to offer the most unequivocal proofs of friendship to the Romans; and prudently renewed the ancient alliance between the kingdom of Egypt and the republic of Achaia.

B. C. 195. Ptolemy, having arrived at the age of fourteen, was solemnly crowned and invested with full authority. But no sooner had he assumed the reins of government than he became the prey of flatterers and parasites, who soon obliterated from his mind the judicious councils of his tutor, and rendered the latter part of his reign tyrannical and infamous. Aristomenes did not indeed tamely submit to this contamination of his royal pupil's disposition, but frequently presumed to give him some salutary advice, and earnestly besought him to adopt a mode of life that might prove more advantageous to his subjects and honourable to himself. Epiphanes was, however, so highly offended at this truly friendly liberty, that he passed a sentence of death upon his affectionate censor; and abandoned himself so entirely to every species of intemperance, that the Egyptians began to shrink from his tyrannic power, and actually formed a conspiracy for the purpose of driving him from the throne.

At this perilous crisis he raised Polycrates, a man of great abilities and experience, to the office of prime-minister, and by his prudence obliged the leaders of the rebellion to submit upon certain conditions; but after promising them life and liberty he treated them in the most cruel manner, and

and caused them all to be put to death, without mercy. This infamous treachery involved him in fresh difficulties, but he was again extricated by the admirable management of his faithful minister.

He is said to have maintained a strict friendship with the Romans during the whole of his reign; and to have offered them a thousand pounds weight of gold and twenty thousand of silver to prosecute the war against his father-in-law Antiochus, king of Syria. He hated Antiochus on account of the disturbances he had occasioned in Egypt, and his queen was shocked at the cruelty of her parent, who seems to have married her to Ptolemy with no other view than that of destroying the Egyptian monarch, and obtaining an easy conquest of his dominions. But the virtuous queen, inviolably attached to her duty, joined with Ptolemy against Antiochus, and preferred the ties of nuptial love to those of consanguinity.

Ptolemy was likewise extremely anxious to conciliate the friendship of the Achæan republic. Towards the end of his reign he sent ambassadors to them, inviting the confederacy to join with him in an offensive and defensive league, and promising them a supply of ships, money, shields, &c. This offer was accepted, and persons were appointed to renew the alliance; but while they were preparing to depart, news arrived of Ptolemy's death.

This dissipated prince, having crushed the rebellion in Egypt, resolved to quit his kingdom in order to carry on a vigorous war against Seleucus, king of Syria: but as his finances were exhausted, one of his chief officers asked him by what means

he designed to raise money for his purpose
pedition. The king answered that his fr
were his treasure; in consequence of whic
nobles inferred that he intended to pillage
of their fortunes and estates; and, to pr
such an evil, they contrived to put a period
life by poison, in the twenty-ninth year of his
and the twenty-fourth of his reign.

While he remained under the care of A
menes, and submitted to his directions, he
universally regarded as an excellent and m
cent prince; but after the murder of that
man he sunk into the most abject state of wi
ness, and tarnished the honour of his youth
folly, tyranny, and debauchery. He left two
Philometor and Physcon, both under age
one daughter named Cleopatra.

B. C. 180. Ptolemy Philometor, at the age o
years, succeeded his father, unde
guardian-ship of the queen mother
governed the Egyptians for the space of
years with equal propriety and modera
Upon her death the regency was transferr
Lannæus, a nobleman of high distinction, a
Eulæus, who was charged with the young
education. These persons, in the very begi
of their administration, demanded the pro
of Cœle-Syria and Palestine from Anti
Epiphanes, who at that time occupied the t
of Syria. This demand was peremptorily r
ed, and a war ensued; in the course of
Philometor either surrendered himself volu
to Antiochus, or was taken prisoner.

The Alexandrians, supposing their sov
irrecoverably lost, immediately raised his yo
brother to the throne, who for some tim

the name of Ptolemy Evergetes the Second, but was afterwards distinguished by the appellation of Physcon, or the Great-bellied, in consequence of the extreme obesity which resulted from his gluttony and luxury. On his accession, Cineas and Cumanus were nominated to serve him in the capacity of prime-ministers, and were charged with the important task of restoring the kingdom to its former wealth and splendor. But on the return of Antiochus Epiphanes into Egypt, Physcon was driven from his high station, and Philometer was restored to his authority.—Antiochus, however, designed to kindle a war between the brothers, in order that when their strength was exhausted he might seize on their dominions, and to this end he retained Pelusium in his hands, that he might be enabled to enter the country with facility whenever he pleased. But Philometor, obtaining some knowledge of this design, effected an accommodation with his brother, who readily embraced his proposal of reigning jointly, and of uniting their arms against the treacherous Antiochus. In consequence of this agreement, the king of Syria invaded Egypt with a great army, but he was finally compelled to relinquish his project and quit the country.

The royal brothers, being delivered from the apprehensions of a foreign enemy, began to quarrel with each other, and their divisions soon rose to such a height that Physcon dethroned Philometor, and compelled him to quit the kingdom. He accordingly embarked for Italy, and landed at Brundusium; whence he travelled to Rome on foot, meanly clothed and ill attended, a mode of conduct admirably adapted to raise the compassion of the Roman senate. Demetrius, son of Seleucus Philopator,

Philopator, late king of Syria, who was then an hostage at Rome, hearing of the arrival of Ptolemy, and of the deplorable condition in which that prince designed to appear in the metropolis of the world, caused a magnificent equipage to be prepared, and went with it himself to meet him. Having found him, on foot and covered with dust, he embraced him in the most affectionate manner, placed a crown upon his head, and intreated him to make use of the carriage which he brought: but Ptolemy refused the offers of the Syrian, and would not even permit him to accompany him during the remainder of his journey. Demetrius therefore withdrew his useless solicitations, and Philometor entered Rome in the manner he had first intended, and without ceremony took up his lodging in the private house of an Alexandrian painter. The senate, on the first intimation of his arrival, sent for him, and apologised for the omission of those ceremonies which were usual upon such an occasion, assuring him that it was not from any want of respect, but merely because his visit had been kept so private that they had no intelligence of it till after his arrival. He was then requested to quit the habit in which he came, to accept of more suitable accommodations, and to fix a day for an audience of the senate.

B. C. 162. Philometor, at the appointed time, presented himself before the conscript fathers, and pleaded his cause so powerfully, that the justice of his complaint was obvious to every auditor, and a decree was immediately passed for his restoration. Two deputies were accordingly sent to attend him to Alexandria, and on their arrival in Egypt they succeeded in negociating an accommodation between the brothers; by virtue of

of which Physcon was acknowledged king of Lybia and Cyrene, and Philometor was restored to the government of Egypt and the island of Cyprus.

This treaty of mutual agreement, though solemnly ratified by the customary oaths and sacrifices, was soon violated by Physcon, who being dissatisfied with his division of territory, sent ambassadors to Rome, requesting that the island of Cyprus might be assigned him. Finding his embassy unsuccessful, he went to Rome in person, in order to press his solicitation; but Menithyllus of Alabanda maintained the opposite cause with great ability. He represented to the senate, in an elegant and animated speech, that Physcon had already received much more than he could reasonably have expected from his injured brother; that he had been protected from the fury of the populace, who suspected him of parricide; and that he had himself acceded to the recent division of territory in the presence of the gods, but that his unbounded ambition had slighted the most sacred bonds, and led him to contemn the solemn decree of the conscript fathers. These assertions were fully substantiated by the ambassadors, who had been sent from Rome to negociate the accommodation; and Physcon had nothing to answer, but that he was compelled by the urgency of his affairs to submit to the proposal of his elder brother, though highly prejudicial to his interests. He insisted upon the inequality of the division, appealed to the equity of the senate for a favourable decision, and craftily suggested that Philometor, by retaining his present large dominions, might soon become a formidable enemy.

This suggestion proved effectual in behalf of the

the royal supplicant: for those refined politicia who would indisputably have continued firm the side of justice, though assailed by all the en gy of zeal and the enchanting powers of orate no sooner recollected it was for *their own adv tage* that the strength of Egypt should be divid than they adjudged the island of Cyprus to younger brother, as an addition to his share, direct opposition to a treaty which had been lately concluded by their own ambassadors. T commissioners were therefore sent with Phys to put him in possession of Cyprus; but tl were commanded to use lenient methods, and persuade Philometor, if possible, to give up island to his brother.

Physcon, arriving in Greece, on his way Cyprus, raised a great number of mercenari with a design to enlarge his territories by for but on the remonstrance of the ambassadors dismissed his forces and returned to Lybia, wl one of the deputies proceeded to Alexandria.

The design of the ambassadors was to br the two brothers to an interview on the fronti of their dominions, and there to effect an amica compromise agreeably to the orders of the nate; but Torquatus, on his arrival at Alexand found Philometor much averse to the reques the fathers. He did not, indeed, absolut refuse to submit to their decision, but, consent to some things, and objecting against oth lengthened the discussion without coming to determination. Physcon receiving no intellige became impatient, and sent Merula, the ot ambassador, also to the Alexandrian court, hop that both the deputies would prevail on P lemy to comply with the express orders of th

sen

senate. Philometor, however, still observed the same conduct, treating the ambassadors with great kindness, and entertaining them in the most sumptuous manner for forty days successively, without giving them a decisive answer; and when he found they would no longer be put off, he plainly told them that he would accede to no other treaty than that which had already been ratified between himself and Physcon.

The Cyrenians, in the mean time, conceived so strong an aversion against Physcon, from the accounts of his ill conduct during his short reign at Alexandria, that they determined to keep him out of their country by force of arms. Physcon immediately hastened to Cyrene with all his forces, but was overthrown by the islanders. Being now involved in great difficulties, he sent two ambassadors to Rome to renew his complaints against his brother; in consequence of which the senate declared in his favour, and expressed their resentment against Philometor, by renouncing his alliance, and commanding his ambassadors to leave the city.

Physcon having at length subdued his rebellious subjects, established himself in Cyrene; but his vicious conduct soon estranged the minds of the Cyreneans from their king to such a degree, that several conspirators vowed his destruction, and falling upon him one night as he returned from the palace, wounded him in several places, and left him for dead. This incident was immediately attributed to Philometor, and Physcon repaired with all possible speed to Rome to lay his grievances before the senate, and to show them the scars of his wounds. Though Philometor was universally known to be a generous and

ıe prince, and one who was most un-
ave countenanced assassination, yet the
fathers hearkened to the base accusation,
ed their prejudices to such a height, that
ıally refused to hear Philometor's ambas-
ı refutation of the charge. At the same
ıey appointed five commissioners to con-
heir favourite into Cyprus, and to put him
session of that island, enjoining all their
in those parts to supply him with forces for
purpose.

C. Physcon, thus encouraged by the Romans,
57. assembled a numerous army, and effected
his landing in Cyprus; but being there
ıgaged by Philometor in person, his forces were
efeated, and he was obliged to shelter himself in
he city of Lapitho, where he was closely besieged
and finally taken prisoner. Philometor, on this
occasion, gave an incontrovertible proof of his
good nature and generosity. Instead of treat-
ing his turbulent brother with that severity which
his actions deserved, and which every one expec
ed, he indulged him with free forgiveness,
stored to him Lybia and Cyrene, assigned h
some other territories in lieu of Cyprus, and
nıised him his daughter in marriage. This
exampled clemency put an end to the war,
Romans could no longer oppose a prince
innate goodness of disposition had gained h
affection of all the neighbouring nations.

B. C. Philometor, on his return to Ale
145. entrusted the government of Cyp
person of the name of Archias
perfidiously agreed soon after the kin
ture to deliver up the island to Demetri
Syria. His treachery was however

discovered, and Archias, to avoid a public punishment, became his own executioner. Ptolemy, in the mean time, determined to revenge himself upon Demetrius, and accordingly joined the kings of Pergamus and Cappadocia in setting up Alexander Balas as a pretender to his crown. This design was attended with complete success, and Alexander was actually placed on the throne of Syria, and received the daughter of Philometor in marriage: but notwithstanding these important favours, the new monarch was suspected of having entered into a plot against his benefactor, and Ptolemy, who consequently became his greatest enemy, marched against him and defeated his army in the vicinage of Antioch, but was himself mortally wounded in the engagement, and died on the fifth day after his victory.

This prince was of an amiable disposition, and is highly commended by all profane historians on account of his clemency and good-nature. Polybius, who was his contemporary, affirms, that he was an enemy to all kinds of oppression and cruelty; that during the whole time of his reign he put none of his nobles, nor even citizens, to death, though many of them deserved the most exemplary punishment; and that he always behaved to Physcon, notwithstanding his repeated provocations, with the most unfeigned affection. It is true that he was regarded in the commencement of his reign as a mean-spirited prince, who always appeared to shun those dangers that are inseparably attached to a military life; and who submitted in a shameful manner to Antiochus Epiphanes, king of Syria, without attempting to lift his sword in defence of his crown and kingdom. But when we contemplate his subsequent

conduct we are rather inclined to lay the b upon Eulæus*, his tutor, than upon his want of natural courage or capacity. He assu the name of Philometor to testify his gratitu his mother for her prudent administration d his minority. He permitted the Jews to bu temple in Egypt, and he is said to have rec from Aristobolus, an Alexandrian Jew, a mentary on the Pentateuch.

B. C. 145. Cleopatra, queen of Egypt, on the de of her royal consort, endeavoured to se the succession for her son; being ported in that design by some of the prin lords; but others, declaring for Physcon, ambassadors to invite him to Alexandria. queen immediately took the most prudent sures for her safety, and engaged a num army to espouse her cause. But previously t commencement of hostilities a compromise effected between the parties by the Roman bassador, who proposed that Physcon should m Cleopatra, and reign jointly with her durin life; but at the same time declare her so Philometor next heir to the crown. These t were embraced, but Physcon had no sc obtained the kingdom by his marriage tha murdered the young prince in his mother's This monarch, as we have already observed, commonly called Physcon, on account of his pulency; but the name which he assumed

* Eulæus, who was entrusted with his education, a at the same time one of his prime-ministers, endeavou corrupt him with every species of luxury, in order to him unfit for governing, and by that means to retain the in his own hands.

Every

Evergetes, or the Benefactor; this was changed by his subjects into Kakergetes, or the Evil Doer, an appellation to which he had the justest title, for he was the most cruel, wicked, and despicable of the Ptolemies who swayed the Egyptian sceptre. He was no sooner established in the kingdom than he caused all persons to be put to death who had lamented the fate of the young prince; and exercised the most wanton cruelties upon the Jews for no other reason than their adherence to Cleopatra.

In the second year of his reign his queen brought him a son, whom he called Memphitis, from some particular ceremonies which he was performing at the time of the child's birth in the city of Memphis. This occasion of public rejoicing seems to have been peculiarly grateful to the king; yet it was incapable of softening his rugged heart, or of restraining his accustomed cruelties, for even during the general festivity he caused some of the chief nobles of Cyrene who had attended him into Egypt to be barbarously murdered, for having cast some reflections on one of his favourite courtesans. On his return to Alexandria he banished all those who had been brought up with Philometor, and without the least provocation gave free permission to the foreigners who composed his guard to plunder and massacre the inhabitants of that wealthy metropolis at their pleasure; in consequence of which the streets were literally deluged with the blood of the innocent citizens, and those few who escaped the horrid slaughter fled into other countries, leaving their native land in a manner desolate. After this unparalleled barbarity, Ptolemy invited strangers, by his edicts, to repeople the

place, giving them the habitations of the wretched fugitives, and admitting them to all the rights and privileges of the former citizens. As there were among those who had emigrated on this dreadful occasion many philosophers, physicians, geometricians, and masters of other liberal arts and sciences, literature was, by their means, revived in Greece, Asia Minor, the islands of the Archipelago, and in other places where they formed their new settlements. The sanguinary wars which had been carried on for a considerable number of years among the successors of Alexander had almost annihilated learning in those parts, but the unfortunate Alexandrians, by erecting schools, and undertaking the tuition of youth for a small salary, revived the several branches of learning, which would certainly have been lost, but for the protection and encouragement given to learned men by the Ptolemies of Egypt.

B. C. 156. While foreigners were flocking from all parts to Alexandria, in pursuance of Physcon's invitation, Scipio Africanus the younger, Spurius Mummius, and L. Metellus, landed at that port; having been sent in quality of ambassadors to visit the countries that were subject to, or in alliance with, their republic. They were commissioned to observe the state of affairs in each kingdom, to compose such differences as might exist between the sovereigns, and to use their utmost endeavours, in every place, for the establishment of peace and amity. Scipio, having filled the world with the fame of his exploits, was received with loud acclamations by the populace, and the king himself went out to meet the ambassadors; but his appearance inspired them with equal contempt and aversion. He,

He, however, affected to show them the utmost respect, and entertained them, during their stay, with the most costly and delicious viands; but they, preferring the vigour of the constitution to the gratification of the palate, refused to partake of any nourishment but such as was absolutely requisite for the support of nature. After viewing the royal palace, the treasury, and whatever was worthy of notice in Alexandria, they sailed up the Nile to Memphis, and other parts of Egypt; concluding, from their observations on the numerous cities, the great population, the fertile soil, &c. that nothing was wanted but a prince of abilities and application, to render Egypt one of the most powerful states in the universe.

Shortly after the departure of these ambassadors, Physcon began to exercise the same tyrannical cruelties upon the new inhabitants of his metropolis which had compelled the ancient citizens to seek an asylum in a foreign country; and scarcely a day passed without some of the wealthy Alexandrians being murdered upon some frivolous pretence or unjust accusation. We have already observed that this monster of wickedness married Cleopatra, his sister, and brother's widow, and slew her son in her arms on the very day of his nuptials: but now falling in love with his niece, who was also named Cleopatra, he first violated, and then married her; having divorced her ill-fated mother for the gratification of his guilty desires. These, and many other excesses of a similar nature, rendered him so hateful and contemptible among his people, that they only waited an opportunity of taking up arms and revenging their injuries upon the merciless

tyrant who occasioned them. That Physcon retained possession of the throne under so general an odium, was chiefly owing to the management of his prime-minister Hierax, who conciliated the esteem of the soldiers by his punctual payments, and exerted himself to balance, as much as possible, the abominable conduct of his master: but when Hierax was removed from his office, the Alexandrians began to complain openly of their oppressions, and to throw out some menaces against their brutal monarch; Physcon, however, in order to incapacitate them for such retribution, resolved on a general massacre of the young men, in whom the strength of the place consisted; and accordingly ordered the gymnasium, or place of public exercises, to be set on fire when they were assembled, so that they all perished in the flames, or were slaughtered by the mercenary guards whom the king had placed at all the avenues. This diabolical action exasperated the people to such a degree that they immediately ran in a tumultuous manner to the palace, which they reduced to ashes; but Physcon retired undiscovered with his wife and son to the island of Cyprus. The Alexandrians were no sooner informed of his cowardly flight, than they placed his divorced queen on the throne, and expressed their abhorrence of his cruelty by pulling down and destroying all the statues which had been erected to him in Alexandria. Physcon, supposing this to have been done at the instigation of his repudiated consort, resolved to revenge himself upon the harmless Memphitis, whom he now considered only as the child of Cleopatra; and accordingly ordered his throat to be cut in his own presence, and his mangled limbs

limbs to be put in a box, with the head entire, to show to whom they belonged. Having thus shed the blood of his own son, who was amiable equally on account of his personal and mental accomplishments, he sent the box to Alexandria, charging his messenger to present it at court on the queen's birth-day. His inhuman orders were obeyed, and the public rejoicings were consequently changed into a general mourning: but the exhibition of so dreadful a present served to enflame the minds of the populace, who accordingly resolved to prevent their tyrant from re-ascending the throne.

Cleopatra, having raised an army, gave the command of it to Marsyas, and Physcon sent Hegelochus with a numerous body of mercenaries against the Alexandrians. B. C. 129. The two armies met on the frontiers of Egypt, and a sanguinary battle ensued, which terminated in the defeat of the Egyptians and the captivity of their general, who was sent in chains to Physcon. It was generally supposed that this unhappy prisoner would have been doomed to the most exquisite torments; but the tyrant, to the astonishment of all, indulged him with a free pardon, and gave him his liberty; a generosity which resulted entirely from the policy of Physcon, who, finding that his cruelties only tended to exasperate the people, resolved to regain their affection by some public acts of lenity.

The queen, being greatly distressed by the loss of her forces, who were almost entirely cut to pieces, sent to implore assistance from her son-in-law Demetrius, promising to reward his exertions with the Egyptian diadem. The Syrian cheer-

cheerfully embraced her proposal, and marching into Egypt at the head of a numerous army, laid siege to Pelusium; but in consequence of a revolt among his native subjects, he was obliged to return with all possible expedition into Syria. Cleopatra, thus disappointed in her hopes, and too weak to resist the conquering arms of Physcon, secured all her valuable effects, and set sail for Ptolemais, where she found an asylum in the court of her daughter. The tyrant immediately returned to Alexandria and reassumed the government, which he held without farther disturbance till the sixty-seventh year of his age, and the twenty-ninth of his reign, when his death put a period to his oppressive and iniquitous conduct.

It seems scarcely credible that a prince of so vile and barbarous a disposition should have taken any pleasure in the polite sciences, or have deserved the character of a patron of literature. Yet several authors of respectability assure us that he acquired the appellation of the Philologist, from his extensive knowledge, and the facility with which he conversed on all literary subjects; that he enriched the Alexandrian library, at a great expence, with many valuable books; and that he obtained a considerable share of reputation by some historical writings. He left three sons behind him, viz. Apion, Lathurus, and Alexander. To Apion, whom he had by a concubine, he bequeathed the kingdom of Cyrene; and that of Egypt he left to his widow, in conjunction with one of her sons, whom she should choose. The succession belonged, by right of inheritance, to Lathurus, the eldest of his legitimate children; but the queen preferred Alex-

Alexander, whom she supposed most likely to leave the management of affairs in her hands. This unjust partiality was, however, opposed by the Alexandrians, who obliged her to send for Lathurus from the island of Cyprus, whither he had been banished in his father's life-time. The prince arrived accordingly, and was solemnly inaugurated; but Cleopatra still retained the desire of absolute authority, and politically established her younger son in the kingdom of Cyprus, that he might be in a condition to afford her important assistance in case of any misunderstanding with the reigning prince.

Lathurus had not long enjoyed the regal dignity before his mother found means to occasion a revolt among the Alexandrians, by accusing him of the most heinous and unnatural crimes, in revenge for some measures he had entered into against her will. Her malicious actions obtained such credit with the misjudging populace, that they rose in a general tumult against the new sovereign, and would certainly have torn him in pieces if he had not fortunately embarked in a vessel which immediately set sail, and carried him beyond the impending danger. Cleopatra immediately sent for Alexander from Cyprus, and having caused him to be proclaimed king of Egypt, obliged Lathurus to be content with the former territory of his younger brother. B. C. 107.

Soon after this revolution, the inhabitants of Palestine were driven to the utmost extremities by Alexander Janneus, king of the Jews: in consequence of which they sent to Lathurus for assistance, and earnestly requested that he would come, in person, to their relief. But the mes-

senger

sengers were scarcely gone, when they recollec
that the alliance of Ptolemy might prove as
judicial to their interests as the enmity of Al
ander; for it was highly probable that Cleop
would, upon their receiving the king of Cyp
march against them with an irresistible bod
forces. Upon this consideration they resolve
rely entirely on their own exertions, without
mitting any auxiliaries; and they took the
liest opportunity of acquainting Lathurus
their determination: but he, having increa
his army to the number of thirty thousand m
and provided vessels for their accommodat
sailed immediately to Phœnice, and encam
at a small distance from the city of Ptolem
Finding the citizens obstinate in refusing to
mit his messengers, or to enter into any c
ference, he was greatly perplexed, as not kn
ing what mode of conduct to adopt. But w
he was meditating on the singularity of his s
ation, messengers arrived in his camp from
Gazæans, and from Zoilus, prince of D
desiring his assistance against the Jews,
were so judiciously divided by Jannæus, that
part of their army invested Ptolemais, while
other ravaged the territories of Zoilus and G
Ptolemy cheerfully embraced this opportunit
employing his troops, and accordingly marc
to the relief of those who had called him.
succour was so powerful and opportune,
Jannæus deemed it most advisable to raise
siege of Ptolemais, and led back his army
watch the motions of Lathurus. Conscious
his inability to vanquish so formidable an ene
he affected to court his friendship, and
mised to give him four hundred talents of sil

on condition that he would deliver Zoilus and his territories into his hands. Lathurus accepted the proposal; but discovering the treachery of Alexander, who was treating privately with Cleopatra, he suddenly renounced his intentions, and resolved to take the most ample revenge on his pretended ally. With this determination he divided his army the next year into two bodies, one of which he commissioned to besiege Ptolemais, and the other he led in person against Alexander. In the commencement of this expedition he subdued Asochis, a city of Galilee, and carried from thence ten thousand prisoners, with an immense treasure. He also invested Sepphoris, but was compelled to raise the siege, upon intelligence that Jannæus was advancing towards him at the head of fifty thousand men. The hostile armies met at Asophos, near the river Jordan, and engaged with the utmost fury. Victory was for some time doubtful, as eight thousand of Alexander's men, who carried brazen bucklers, performed prodigies of valour, and disputed every inch of ground with the most undaunted firmness: but the Jews were at length defeated and dispersed, after having lost thirty thousand men in the combat, exclusive of prisoners. A most inhuman action is attributed to Lathurus upon this occasion; for, having taken up his quarters, after the engagement, in the neighbouring villages, he caused all the female and infant inhabitants to be murdered, and their mutilated limbs to be put into boiling caldrons, as if he designed to make a repast for his army. This abominable contrivance was intended to strike the deepest terror into the Jews, by representing their enemies as cannibals.

While

B. C. 103. While Lathurus and his followers were employed in ravaging the country, Cleopatra received intelligence of their motions, and instantly resolved to put a stop to their future progress. She therefore raised a powerful army, with incredible expedition, under the command of Chelcias and Ananias, two Jews, who were honoured with her peculiar esteem; and, having embarked with her troops, set sail for Phœnice, where she landed, to the equal terror and astonishment of Lathurus, who hastily raised the siege of Ptolemais, and retired into Cœle-Syria. Cleopatra sent one division of her army to attack the fugitive, and with the other she marched to Ptolemais, expecting to meet with an agreeable reception from the citizens: her expectations were, however, frustrated; as they obstinately refused to open their gates. She accordingly resolved to obtain admission by force, and commanded the fortress to be invested.

Lathurus, in the mean time, contrived to elude the pursuit of his enemies, and marched with all his forces into Egypt, which he expected to find slenderly guarded in the absence of his mother. But the troops which Cleopatra had left in that kingdom, defended their charge with the utmost valour, till a reinforcement arrived from Phœnice. Lathurus was, therefore, compelled to return to Palestine, and there take up his winter quarters at Gaza.

The siege of Ptolemais was carried on with such indefatigable vigour and resolution, that the inhabitants were at length obliged to submit to Cleopatra: an alliance was formed between the queen and Alexander Jannæus. The victorious army sailed back into Egypt; and Lathurus, finding that

that all his attempts in Palestine would be rendered abortive, by the schemes and forces of his mother, abandoned that country, and returned to his own territory of Cyprus.

During these transactions Ptolemy Alexander, the younger brother, suffered all the restraints of slavery under the specious appearance of sovereign authority; but, at length, being wearied with the indignities he received from his ambitious mother, and disgusted at the unnatural malice with which she persecuted Lathurus, he departed privately from Alexandria, choosing rather to live in obscurity with safety, than to share the throne with a woman of so base a disposition. His flight greatly embarrassed the queen, who was well apprised that the Alexandrians would never permit her to reign without one of her sons; and she, therefore, used all possible artifices to allure him back to court. Not long after his return, however, she formed a conspiracy against his life, but Alexander, discovering her treachery, prevented his impending destruction by turning it upon the life of the projector. She was certainly a vicious character, and well deserved this tragical retribution of her actions, if it had come from any hand than that of her own son.

B. C. 89. As soon as it was rumoured in the city that Ptolemy had caused his mother to be assassinated, the enormity of the crime stirred up all his subjects against him; they insisted upon the impropriety of submitting to the government of a parricide, and drove him ignominiously from his dominions, which they now conferred upon his brother Lathurus. Alexander for some time led a wandering life in the island of Cos; but, having got together some ships, he, at

year, attempted to return into Egypt. Being defeated in this design, he fled to Myra in Lycia; and from thence steered his course towards the island of Cyprus, where he hoped to obtain his brother's vacant throne; but Chæreas, one of Lathurus's admirals, obstructed his landing, dispersed his fleet, and killed him in the engagement, after he had borne the title of king for the space of nineteen years. He left a son behind him named Alexander, of whom we shall have occasion to speak in the sequel.

Ptolemy Lathurus, being now freed from two formidable competitors, began to regulate the government, and to remedy, to the best of his ability, those numerous abuses and disorders which had militated against the felicity of the people during the late troubles; yet his regulations were so far from giving *universal* satisfaction, that the Thebans refused to submit to them, and even attempted to shake off their allegiance. Hereupon the king led an army against the rebels, defeated them in a pitched battle, and closely invested their city, which resisted all his exertions with the most surprising obstinacy for the space of three years; but was finally reduced and given up to the rapacity of the irritated soldiers.

B. C. 78. Towards the latter end of this reign, Lucullus being sent by Sylla to procure ships, in order to block up the ports of Piræus and Munychia, landed at Alexandria, and was received, in pursuance of Ptolemy's command, with such honours as were only paid to the kings of Egypt. Upon the first intimation of his arrival the royal fleet sailed out to meet him; and, upon his entrance into the city, the king honoured him with the most distinguishing marks of esteem, allotted him

him an apartment in his own palace, and ordere his ministers to give the Roman's attendants fou times the allowance that was usually given to othe ambassadors. Lucullus, however, observed the most rigid temperance amidst the splendour and profusion of the court; and refused a pecuniary present which Lathurus pressed him to accept. He even declined visiting the other famous cities of Egypt, which were the admiration of all foreigners; alleging that it would ill become him to take a tour of pleasure, while his general was exposing his life to the most imminent danger in behalf of his country. When he urged his request of maritime assistance, Ptolemy pretended that he was threatened with a civil war in his own dominions, and could not, therefore, part with any of his ships; he, however, presented him with his likeness cut in an emerald of great value, and dismissed him with every token of veneration. Soon after this occurrence Lathurus died, having reigned, from the death of his father, thirty-six years; eleven jointly with his mother in Egypt, eighteen in Cyprus, and seven alone in Alexandria after the death of Cleopatra.

Upon the decease of this prince the sceptre devolved to his only legitimate offspring Cleopatra *; but Sylla, who was at that time perpetual dictator t Rome, sent Alexander, the nephew of Lathurus, to assume the reins of government as the ext heir of the male line. On his arrival in

* To obviate many obscurities which occur in the Egyptian tory, it is proper to remark, that a, the males of the royal ily had the name of Ptolemy, to the females had that of opatra, though they had likewise proper names to distinish them from each other.

Egypt he was persuaded to espouse the princess, who had been placed on the throne six months before that period. The nuptials were, accordingly, solemnized with the utmost pomp and magnificence: but Cleopatra, becoming an object of aversion to her consort, either on account of her person, or her share in the regal dignity, was cruelly assassinated nineteen days after the marriage. After this barbarous transaction, Alexander reigned fifteen years; during which time he rendered himself so obnoxious to his subjects by his cruel and tyrannical conduct, that they at last took up arms, and would infallibly have sacrificed him to their resentment, if he had not prudently secured his safety by a precipitate retreat. He fled first to Pompey, who was then carrying on the war against Mithridates king of Pontus, and offered him a large sum of money, in hopes of persuading him to espouse his cause; but, finding his design impracticable, he took refuge in the city of Tyre, whither he had sent great part of his treasures, and there died, as is supposed, with grief, for the loss of his crown. By his last will he made over all his rights to the Romans, declaring them heirs to his wealth and dominions. This will, which was expressly intended to sow the seeds of discord among the Roman senators and the people of Egypt, occasioned some warm debates in the senate, but it was at length considered invalid, as far as related to the *kingdom*: and the fathers contented themselves with sending to Tyre for the *effects* which the deceased prince had bequeathed to their republic.

The Egyptians, having driven Alexander into banishment, bestowed the crown upon Ptolemy Auletes,

Auletes *, the natural son of Lathurus; who, knowing that he had but a contested title to his new dignity, purchased an alliance with the Romans at the price of six thousand talents.

B. C. 58. Though the royal yearly revenues amounted to twice this sum, yet Auletes could not raise it immediately without burdening his people with very heavy taxes. This occasioned a general discontent throughout the kingdom: and the refusal of the king to a popular request respecting the isle of Cyprus, exasperated the populace to such a degree, that they unanimously revolted from their allegiance, and surrounding the palace, demanded vengeance on the object of their aversion; but Auletes, on the first intimation of his danger, withdrew privately from Alexandria, crossed Egypt, and embarked for Rhodes, with an intention of imploring assistance from the Roman senate. Finding, on his arrival, that Cato was then in the island, he sent to acquaint him with his landing; expecting that he would, upon this notice, come to visit him: but the haughty Roman ordered him to be told, that if he had any thing to say to him he might come to his house. The Egyptian monarch went to visit him: but, finding that Cato neither vouchsafed to rise at his en-

* This appellation was given him, because he prided himself on his skill in playing on the flute, and debased himself so far as to contend for the prize in the public games. He was also called Dionysius Neos, or the new Bacchus, from the great pleasure which he took in imitating the effeminacies of the Bacchanals, dancing in a female habit, and in the same measures that they used during the solemnities of their god. Strabo asserts, that he surpassed all his predecessors in the effeminacy of his manners, and was no less contemptible on that account, than his grandfather Physcon was infamous for wickedness.

trance, nor saluted him otherwise than as an ordinary person, he was much surprised at a mode of conduct which appeared so incongruous with the Roman's simple dress and equipage: his amazement was, however, soon converted into admiration, when, having explained the situation of his affairs, Cato blamed him for leaving the richest country in the world, to expose himself to the numerous indignities which he must endure among the proud and avaricious grandees of Rome; assured him, that the wealth of Egypt would be insufficient to satisfy the rapacity of the leading men: and finally exhorted him to return, and strive to regain the affections of his subjects by more equitable conduct; adding, that he would cheerfully accompany him thither, and use his utmost exertions to effect a happy reconciliation. Auletes now perceived the impropriety of his flight, and entertained some thoughts of embracing Cato's judicial proposal; but, on the advice of his companions, he relinquished that design, and pursued his journey.

The Egyptians, in the mean time, not knowing what course he had taken, and either believing or affecting to believe that he had perished, placed the diadem on the head of his daughter Berenice, and sent an embassy into Syria, to Antiochus Asiaticus, who, by his mother Selene, was the next male heir of the family, inviting him to marry the princess, that he might reign jointly with her; but he being dead, the Alexandrian nobles enjoined the ambassadors to make a similar proposal to his brother Seleucus, who readily complied with their desire. His conduct in Egypt soon rendered him contemptible in the eyes of his subjects, and Berenice was so violently exasperated

by

by his unbounded avarice, that she laid aside all considerations of duty, and caused him to be strangled, after which she bestowed her hand upon Archelaus, high-priest of Comana, who pretended to be the son of Mithridates the Great, though he was in reality only the son of that monarch's chief general.

Auletes, on his arrival at Rome, found that Cæsar, on whom his principal hopes were founded, was making war in Gaul. B. C. 57. He was, however, kindly received by Pompey, his other patron, who accommodated him with an apartment in his house, and omitted nothing that lay in his power to serve him; yet, notwithstanding the protection of so powerful a man, the king was obliged to go, like a private citizen, from house to house, in order to obtain the suffrages of the senators. Having at last procured a strong party, by dint of ample bribes and promises, he was admitted to lay his complaints before the senate, which he did in the most artful manner, exaggerating the ill-treatment he had received from his rebellious subjects, and reminding the fathers of his alliance with the republic, by which they were bound to support him against foreign and domestic enemies. To oppose these proceedings, and to justify the revolt of the Egyptians, a solemn embassy, consisting of one hundred citizens of distinction, was sent from Alexandria; but Ptolemy found means to destroy most of them either by poison or the sword, and struck such terror into the minds of the survivors, that they were equally incapable of executing their commission, or of demanding justice for the assassination of their colleagues. The rumour of so audacious a conspi-

tempt of the laws, roused the indignation of the public and gave a general alarm. Marcus Favonius, the stoic, boldly accused Auletes before the conscript fathers; expatiated on the misconduct of some interested senators who had suffered themselves to be corrupted with money; and insisted that Dio, a celebrated philosopher, who was the chief of the embassy, should appear before the senate in order to testify, upon oath, the murder of his companions. This demand was too reasonable to admit a refusal, and Dio was therefore summoned to come forward; but Pompey, Lentulus, and the other leading men, whose favour had been dearly purchased by Ptolemy, declared so openly for the perfidious prince, that Dio was fearful of attending the summons; and Auletes, unwilling to give him time to recollect his accustomed firmness, caused him, shortly afterwards, to fall by the dagger of a hired assassin.

Ptolemy, thinking himself secure in the protection of Pompey, had the audacity to avow this infamous action, and the refined wickedness to attempt its justification. A prosecution was, notwithstanding, commenced against Ascitius the murderer, who was proved to have stabbed Dio with his own hand: yet Ascitius was acquitted in spite of the most unexceptionable evidences. An action was then brought against the venal judges by the adverse party; but this was also set aside by the artifices of Pompey's faction: and a decree was carried in the senate for Ptolemy's restoration by force of arms. All the great men were ambitious of reconducting a monarch who had lavished such immense sums upon his protectors; and, after some debates, the honourable

nourable commission was obtained by Lentulus Spinther, the proconsul, who had been appointed governor of Cilicia.

About this time a statue, erected on the hill of Alba, was thrown down by a thunder storm, in consequence of which the Sibylline books were opened to discover the meaning of the prognostic. C. Cato, an enterprising young man, who was one of the tribunes, seized this opportunity of confounding the intrigues of Ptolemy's party. He read, or pretended to read, in the Sibylline prophecies, the following words: "If a king of Egypt shall apply to you for succour, assist him, but not with an army; if you adopt violent measures, you must expect great misfortunes." This prediction, though evidently forged, was reported to the people by the keepers of the Sibylline books, and produced its desired effect so forcibly, that the recent decree of the senate was immediately revoked. B. C. 56.

Various expedients were now proposed in order to facilitate the king's return without violating the injunction of the pretended oracle; but, as the diversity of opinion in the senate rendered every scheme abortive, Ptolemy determined, in pursuance of Pompey's advice, to recur to Gabinius, who commanded as proconsul in Syria. Gabinius was a person of the most intrepid character, and would readily undertake any thing, however improper or unlawful, for money. He had already ruined the province of Syria by his unparalleled oppressions; and had engaged, for a large reward, to restore Mithridates in the recovery of his crown. Ptolemy came up with him as he was advancing towards B. C.

towards the frontiers of Parthia, and delivered into his hands letters from Pompey, their common friend, whereby he was desired to restore the banished prince, upon such terms as might prove agreeable to both parties.

Gabinius was well aware that he should transgress an express law of the republic by acceding to this proposal, without positive orders from the senate; but on the receipt of five thousand talents, and the assurance that he should be rewarded with five thousand more on Ptolemy's return to the throne, he laid aside all dread of the consequence, abandoned the cause of Mithridates, and marched without hesitation towards Egypt. On his approaching the borders of that kingdom he detached Marc. Antony, who was extremely zealous in Ptolemy's behalf, to seize the passes with a body of cavalry, and open the way for the rest of the army. The young Roman acquitted himself of this commission with the most admirable resolution, and (through the friendly offices of Hyrcanus, prince of Judea, and Antipater, the father of Herod) obtained possession of the important city of Pelusium. Auletes on entering the place, proposed a general massacre of the Egyptian inhabitants; but Antony, who justly supposed that so barbarous an action would fix an eternal stigma on the Roman name, and either prevent or retard the desired restoration, prevented the king from executing his design.

On the first intelligence of Antony's success, Gabinius advanced into the heart of the country, where he was met and engaged by Archelaus at the head of a considerable army. Victory however decided in favour of the proconsul: as the Egyptian

Egyptian troops were cut in pieces, and Archelaus himself was taken prisoner. Gabinius might now have terminated the war, without further trouble or effusion of blood, but his avarice tempted him to prolong it; and he accordingly first gave Archelaus his liberty, upon his paying a considerable ransom; and then, pretending that his prisoner had escaped, he extorted fresh sums from Ptolemy for the prosecution of the war. Archelaus, on recovering his liberty, exerted himself in the most heroic manner for the preservation of his dominions; but his dastardly troops having turned their backs in several encounters, he was obliged to sustain a siege in Alexandria, till, being reduced to the utmost extremity, he marched out to hazard another battle, which put an end to his reign and life. Being deserted by his effeminate subjects, he resolved to perish rather than survive the loss of his crown. Marc. Antony, who had been the particular friend and guest of this valiant prince, commanded his body to be carried from the scene of engagement; bedewed it with his tears, and caused it to be interred with the utmost magnificence.

The entire reduction of Egypt soon followed this event, and Auletes was consequently restored on his throne: Gabinius left some of his Roman forces to overawe the Alexandrians; and Berenice was sacrificed to the resentment of her inhuman father. Most of the wealthy citizens were also put to death, by the command of the king, who had occasion for the confiscation of their estates, to make up the reward he had promised to Gabinius: and every species of violence was daily practised with impunity. Yet neither the authority of the monarch, nor the presence of the Roman

man garrison, could prevent the populace
avenging an insult done to the *gods* of their cou
for a Roman soldier having killed a *cat*,
Alexandrians made a general insurrection,
having forced their way through the gu
dragged the offender out of his house, an
spite of all opposition tore him to pieces.

C. Rabirius Posthumus, who had lent Au
the greatest part of the money he had borr
at Rome, now pressed the king to perform
engagements, but Ptolemy gave him to ur
stand that he despaired of satisfying his claim,
less he would accept the office of receiver gen
by which he might pay himself as he collecte
revenues. Rabirius embraced the offer,
posing that he must otherwise lose his debt;
the ungrateful prince, soon after, upon s
frivolous pretence, ordered the unfortunate c
tor and all his attendants to be closely confi
though he was one of Cæsar's dearest frie
and though Pompey was in some degree res
sible for the debt, as the money had been adva
at his request, and the obligation was execute
his presence.

Rabirius, having found means to obtain
liberty, quitted Egypt with all possible expedi
to elude the more dangerous designs of
letes; but, to complete his misfortunes, a fa
prosecution was commenced against him, o
return to Rome, for having aided Ptolemy in
rupting the senate; for having dishonoured
quality of a Roman knight by accepting an
ployment in Egypt: and for having shared in
treasures which Gabinius acquired in his late
gal expedition. The eloquent oration w

Ci

Cicero delivered in his defence is an eternal monument of Ptolemy's perfidy and ingratitude.

Auletes died in the peaceable possession of his kingdom, about four years after his re-establishment, and thirty after he had first assumed the government, leaving behind him two sons and two daughters. He bequeathed his crown to his eldest son and daughter, commanding them to be joined in the bonds of marriage, according to the custom of their family, and to govern with equal authority. And because they were both under age he recommended them in the most solemn manner to the Romans, who in compliance with his desire appointed Pompey the young prince's guardian.

B. C. 48. As Ptolemy, the successor of Auletes, was a minor, under Pothinus an eunuch, and Achilles the commander-in-chief of the army, these ministers, with a self-interested view, deprived Cleopatra * of her share in the regal authority, and compelled her to quit the kingdom. This princess, whose high spirit could never bear an insult, retired immediately into Syria, and having raised a powerful army, prepared to assert her right by force of arms. Ptolemy receiving intelligence of her return at the head of her troops, assembled all his forces that were in readiness, and marched out against her. Both armies encamped between mount Casius and Pelusium, each observant of the other's motions, but neither inclined to venture an engagement. Such was the situation of affairs when Pompey, having lost the battle of Pharsalia, ar-

* This was the famous Cleopatra, who had afterwards a considerable share in occasioning the civil wars of Rome

reception, alleging that it would be an ever
reproach to the Egyptian nation if they
refuse to succour a man in his distress, w
been the constant protector of Auletes, a
the acknowledged guardian of the presen
Others were for desiring him to depart in
of some other asylum; but Theodotus di
all his eloquence to show that it was most
able to murder him. This diabolical advi
readily embraced, and put in execution;
be more satisfactorily related in the his
Rome.

Cæsar being informed, in the mean tim
the unfortunate Roman had steered his cou
wards Egypt, pursued him thither, and arr
Alexandria just as the news of the perfidi
sassination was brought to that city. The
is said to have presented him with the he
ring of his deceased rival, but he melte
tears at the sight, and ordered the head to
terred in a proper place with the accustom
lemnities. Cæsar, on his first landing, a
to have been in imminent danger from the
class of Alexandrians, who were all in cor
on account of Pompey's death. He howe
tained admission into the royal palace, wh
shut himself up, with part of his men, t

tumult was appeased. He then ventured to appear in public, and, having conciliated the esteem of the populace by his affable behaviour, he visited all the curiosities of that stately metropolis, and frequently assisted at the public harangues of the young rhetoricians and orators; but, that he might not devote his whole time to diversion, being detained by contrary winds, he began to solicit the payment of the money that was due to him from Auletes, and to take cognizance of the misunderstanding between the prince and his sister Cleopatra.

It has been already related that during Cæsar's first consulship, Auletes obtained of him the alliance of the Romans by the promise of six thousand talents, but as the king had only paid him part of the stipulated sum, and given him a bond for the remainder, he now exacted the debt with great rigour; but what tended most effectually to prejudice the Egyptians against him, and finally induced them to oppose him by force of arms, was the haughtiness with which he acted as judge between Ptolemy and the princess; for he not only summoned them to appear before him for the decision of their difference, but peremptorily commanded them to disband their troops, and abide, without scruple, by the sentence which he should pronounce. This was considered as an open encroachment upon the prerogative of the sovereign, and the people loudly remonstrated, that as their king acknowledged no superior, he could not be judged, like a subject, by any man. Cæsar replied, he did not assume the judgment as Ptolemy's superior, but as an arbitrator appointed by the will of Auletes, and one who was anxious to effect a reconciliation between the king and his

quested permission to appear before him in p
On the receipt of Cæsar's answer she emb
in a small vessel with only one attendant, a
rived under the walls of Alexandria in the
of the evening; but as her design would ha
fallibly been frustrated if discovered by he
ther's party, she was compelled to have re
to artifice, and accordingly desired her se
Apollodorus, to tie her up in a mattress and
her, thus concealed, through the streets
city to the house of her intended judge.
stratagem was highly pleasing to Cæsar, a
charms of the princess had all the effica
could desire.

Next morning the dictator sent for Ptolem
horting him to take his sister again upon he
terms; but the young king, perceiving by th
posal that Cæsar was become his adv
quitted the palace in the utmost fury, and r
into the streets tore the diadem from hi

tuously to charge the Romans with all the fury natural on such occasions.

The soldiers whom Cæsar had with him soon secured the person of Ptolemy, and delivered him up to their leader; but as the other soldiers were dispersed in different parts of the city, Cæsar must have inevitably perished by the hands of the exasperated multitude, if he had not prudently shown himself to them from a high balcony, and assured them they should have no reason to complain of his decision.

Having, by this means, restored a temporary tranquillity, he next day summoned a general assembly, and causing the will of Auletes to be publicly read, he decreed, as guardian and arbitrator, that Ptolemy and Cleopatra should reign jointly in Egypt, according to their father's express desire: and that Ptolemy the younger son, and Arsinoe the younger daughter, should jointly exercise the regal authority in Cyprus, which had for some time been in the possession of the Romans.

The Alexandrians were all satisfied with this decree except Pothinus, who, dreading the resentment of Cleopatra, inspired the people with new jealousies, and solicited Achilles, by private letters, to advance with his army from Pelusium in order to drive Cæsar from the metropolis. Achilles immediately embraced the proposal, and, approaching Alexandria with twenty thousand regular troops, put all things again in confusion. Cæsar being in no condition to hazard an engagement, resolved to keep within the walls of the city, and posted his men so advantageously in the streets and avenues of the quarter where he resided, that he found no difficulty in supporting the powerful attack of his enemies. Achilles being

thus disappointed by the dictator's precautions, changed his measures, and went to attack the port, with the hope of securing the fleet, that he might shut up the Romans by sea, and cut off the possibility of their receiving succours on that side; but Cæsar, repulsing him there also, caused the Egyptian vessels to be set on fire, and at the same time placed a strong garrison in the tower of Pharos, by which means he secured his communication with the sea. Some of the burning ships happening to drive towards the shore, communicated their flames among the neighbouring houses, whence the conflagration extended to the Bruchion, and consumed the noble library, which had been the work of many kings, and contained four hundred thousand manuscripts.

Cæsar, having written for speedy succours to Domitius Calvinus, his lieutenant in Asia, and some other persons, fortified the quarter of the city, which he possessed, with walls, towers, and other works, including within them the royal palace, a theatre, which he used as a citadel, and a passage to the harbour. Ptolemy, who was still detained in Cæsar's quarters, received intelligence of all that passed, through his chief minister Pothinus; but at length the correspondence was discovered, and Pothinus was doomed to suffer death for his treason. This execution alarmed Ganymedes, an eunuch who was charged with the education of Arsinoe, and who had been privy to the illegal practices of Pothinus; he therefore conveyed the young princess secretly to the Egyptian army, who were overjoyed at her arrival, and immediately proclaimed her queen; and Ganymedes, having caused Achillas to be put to death upon a false accusation, obtained the command

mand of the army, and assumed the administration of all other affairs. He was indeed thoroughly qualified for the employment of a prime-minister, being a man of great activity and penetration. He contrived many artful stratagems to distress Cæsar, during the course of the war; and by stopping up the communications between the reservoirs in Cæsar's quarters, and those in the rest of the city, he contrived to turn the sea-water into the former, and by that means spoiled all the fresh water that was kept in them*. This produced the utmost confusion among the Romans, and they must certainly have quitted their quarters had not the dictator obviated the inconvenience, by causing wells to be sunk till some springs of fresh water were discovered.

Cæsar, having received intelligence that a legion, sent by Calvinus, was detained on the neighbouring coasts of Libya by contrary winds, advanced with his whole fleet to convoy it safely to Alexandria. Ganymedes instantly assembled all his naval forces with a design to intercept him on his return, but he was repulsed with considerable damage, and would have lost the whole of his fleet if Cæsar had not been compelled by the approach of night to retire with his faithful auxiliaries into the harbour.

* The Alexandrians having no fresh water but that of the Nile, the whole city was vaulted underneath their houses for receiving and keeping it. On the annual inundation of the river, the water was conveyed into the city by a canal, and filled all the vaults or reservoirs, which were built, without any partition, in a general communication. The water, thus admitted, served for the common use of the inhabitants till the ensuing season, and was drawn in pitchers or buckets through an opening, in each house, like the mouth of a well.

To

To repair this misfortune Ganymedes drew together all the ships that were in the private arsenals, and in the mouth of the Nile, with which he again attacked the Roman, but without success. Cæsar, being anxious to improve his victory in the best manner, attempted to seize the isle of Pharos, and the mole called the Heptatsadium, by which it was joined to the continent; but after he had effected a landing, he was repulsed, with the loss of more than eight hundred men, and was himself exposed to the most imminent danger in his retreat, for the ship in which he designed to escape being ready to sink, with the great number of persons who had hastily embarked, he threw himself into the sea, and with great difficulty swam to the next ship.

The Alexandrians finding that the Roman troops retained an unshaken intrepidity in the midst of dangers and difficulties, and that ill-success only tended to inflame their military ardour, sent a deputation to Cæsar, demanding their king, and assuring him that a compliance with their desire would put a speedy termination to the war. Cæsar was well acquainted with the subtilty of the Egyptians, and plainly perceived the insincerity of their professions; but as he incurred no hazard by giving up the king's person, he readily granted their request. He admonished the young prince to inspire his subjects with sentiments of peace and equity; to redress the evils which had already resulted from the war; and to prove himself worthy of the confidence that was now reposed in him. Ptolemy petitioned, with tears in his eyes, that he might continue with the dictator, affirming he would rather enjoy his company as a private citizen, than sway the sceptre without

without him. But he was no sooner at the head of his army than he renewed hostilities with more vigour than ever; he also attempted to intercept Cæsar's provisions, but the engagement which this design produced near Canopus, terminated in his confusion, and added new lustre to the former achievements of his enemy

About this time Mithridates of Pergamus, and Antipater the Idumean, marched into Egypt at the head of a considerable army, in compliance with Cæsar's request, and upon arriving before Pelusium, they carried that city by storm. On their route from thence to Alexandria they found all the passes in the country of Onion seized by the Jews, who constituted the greatest part of the inhabitants. This difficulty threatened them with the destruction of their plan; but at length Antipater engaged the Jews to espouse Cæsar's party, and prevailed on them to furnish the army with provisions. Upon their approaching the Delta, Ptolemy detached a body of troops to dispute the passage of the Nile with them, and a sanguinary engagement ensued. Mithridates's wing was soon broken and disordered, but Antipater, by affording him a speedy succour, checked the enemy's success, chased them with incredible fury from the field of battle, and took possession of their camp. Ptolemy then advanced with all his forces to overpower the victorious generals, but Cæsar, having marched secretly to join them, rendered his scheme abortive. Most of the Egyptian soldiers were cut in pieces, and Ptolemy himself, in attempting to escape, was drowned in the Nile.

Cæsar returned to Alexandria about the middle of January, and finding no opposition to his will, bestowed the crown of Egypt on Cleopatra, obliging

obliging her, through motives of policy, to marry her younger brother Ptolemy, who was then but eleven years of age. The passion he had conceived for Cleopatra was in reality the cause of his undertaking so dangerous a war, and the same passion detained him much longer in Egypt than his affairs required, but the success which attended Pharnaces, king of the Cimmerian-Bosphorus, and son of Mithridates, the last king of Pontus, in the recovery of his father's dominions, awakened Cæsar from the lethargy into which he was drawn by Cleopatra's blandishments, and called him forth again to conquest and ambition.

Cleopatra now enjoyed the throne without the least disturbance, having an unlimited authority during the minority of her brother; but the young prince no sooner assumed his share of the government than she caused him to be poisoned, and reigned from that time without a partner.

Soon after this unnatural action, Cæsar being assassinated at Rome, and the famous triumvirate formed between Antony, Lepidus, and Octavius, the queen declared for the triumvirs, and sent four legions to Albienus, the consul Dolabella's lieutenant. These forces were taken by Cassius, who had earnestly solicited Cleopatra to assist him against the triumvirs; but finding her obstinate in refusal, he marched towards the frontiers of Egypt with a design to invade that kingdom. The enterprise was, however, relinquished; and Cleopatra, being freed from her apprehensions, sailed with a numerous fleet to join Octavius and Antony, but a fit of sickness compelled her to return to Egypt after several of her ships had been wrecked by a violent storm.

Antony

Antony having passed over into Asia, after the famous battle of Philippi, to settle all concerns for the interest of the conqueror, received intelligence that Cleopatra had assisted Cassius against Dolabella. He immediately summoned the queen to appear before him at Tarsus in Cilicia, whither he was then going on business of importance. Cleopatra, who had already proved the effect of her charms on Cæsar, instantly conceived the design of ensnaring Antony, and promised herself the most ample success upon the recollection that *Cæsar* had acknowledged her irresistible at a time when she was very young and unacquainted with the world, whereas *Antony* would be equally dazzled with the brilliancy of her wit, and the incomparable beauties of her person. She accordingly provided herself with rich presents, immense sums of money, sumptuous habits, and splendid ornaments, and, in compliance with Antony's request, set sail for Cilicia.

As soon as the news of her arrival was published in Tarsus, the citizens of all descriptions crowded out of the gates to meet her; and Antony, who was distributing justice in the forum, saw his tribunal suddenly deserted, no one remaining with him but his lictors and domestics; nor was it surprising that the populace should flock to so interesting a spectacle. Her royal galley literally flamed with gold, the sails were of the finest purple, and the oars inlaid with silver; beneath a pavilion of cloth of gold appeared the queen, robed like the goddess Venus, and surrounded by the most beautiful youths and virgins of her court, who admirably represented the Nereids and the Graces; the hills and dales re-echoed with the sound of hautboys, flutes, and other

other instruments, with which the oars kept time, and rendered the harmony more delightful; and the great quantity of perfumes that were burnt on the deck diffused their fragrance on each side of the river, and impregnated the air with the most balsamic odours.

Cleopatra had no sooner landed than Antony sent her a complimentary message, and invited her to supper; but she returned for answer, that according to the rules of politeness, he should first come to her, and that she should expect him in the tents which were erecting for her accommodation on the banks of the river. Antony complied with her desire, and was entertained with inexpressible magnificence. Next day he returned the compliment, and commanded that no expence should be spared; but notwithstanding his utmost efforts, he acknowldeged the inferiority of his entertainment to that of Cleopatra. The queen's expectations were fully justified by the event, for Antony found such inimitable charms in her manners and conversation, that instead of arraigning her as an offender, he bowed in homage before the shrine of her beauty, and readily granted all her requests, however repugnant to the laws of justice, religion, or humanity*.

Conscious of her fascinating powers, and anxious to bind the Roman by the strongest ties to her person and interest, the fair Egyptian entertained him every day, during her residence at Tarsus, with the most sumptuous banquets, which were served and disposed with such peculiar elegance that she seemed to study to excel her own inventions. Antony expressing some

* It was at this time Antony caused Cleopatra's sister Arsinoe to be put to death, who had taken refuge in the temple of Diana, at Melitus.

surprise,

surprise, in one of these feasts, at the profusion of gold cups enriched with jewels that appeared on every side, she told him, that since he admired such trifles, they were at his service, and might be carried to his house. The next day the banquet was more superb, and Antony was requested to bring all his officers of rank and distinction with him; he accepted the invitation, and Cleopatra presented them with all the gold and silver plate that had been used in the course of the entertainment. In one of these feasts happened the incident which Pliny relates of Cleopatra's profuseness. Having laid a considerable wager that she could expend more than 50,000l. upon one repast, she caused one of the pearls that she wore in her ears, which was valued at the above-mentioned sum, to be dissolved in an acid, and then swallowed it. She was preparing to melt the other in a similar manner, but Plancus, who was present, diverted her from the design.

Antony was obliged to quit Tarsus on some affairs of consequence, and Cleopatra accompanied him as far as Tyre, from whence she returned into Egypt; but the triumvir, unable to endure her absence, entrusted his business to two of his lieutenants, and hastened to Alexandria, where he devoted the ensuing winter to all sorts of amusement and voluptuousness. Cleopatra's whole study was to divert him, and all her winning arts were exerted to retain him at her court.

One day when he was indulging himself in his favourite amusement of angling, he was attended with very bad success; this circumstance mortified him extremely, as the queen was of the party, and he was unwilling to seem to want address in her presence; he therefore ordered some fishermen

to dive secretly under water and fasten to his hook some of the largest fishes they could take: his command was punctually obeyed, and Cleopatra affected much surprise at his extraordinary fortune, but, being perfectly apprised of the artifice, she caused one of her own people to dive under water and fasten to the triumvir's hook a large dry fish of that kind which was brought from the Euxine sea into Egypt. When Antony drew up his line his embarrassment afforded much diversion to the company; but Cleopatra embracing him tenderly, advised him to leave the angling line to the Egyptians, and direct his thoughts to the reduction of cities and kingdoms.

B. C. 41. Upon intelligence that Labienus had obtained some great advantages in Syria, at the head of the Parthian army, Antony took leave of his beloved queen early in the spring; but having changed his intentions with respect to the Parthians, he sailed into Italy with two hundred ships, against Octavius: a reconciliation was, however, soon effected, and an alliance * formed between the families, which seemed to promise the happiest consequences. It was generally supposed that the extraordinary merit of his new wife would effectually detach Antony from his recent ill-placed affection; but, after spending the winter at Athens, he hastened back to Alexandria, where he again indulged without restraint in every species of luxury and dissipation. On his removing into Syria, to resist the arms of the Parthians, he left Cleopatra in Egypt, but before he

* Antony, by the advice of his friends, had married Octavia, the widow of Marcellus and sister of Octavius.

set

set out on his expedition, he sent for her into Syria, in direct opposition to the advice of all his friends. On her arrival she persuaded him to commit such flagrant acts of cruelty and injustice as rendered him odious to the whole nation. The delay which he made with her before he commenced his march against the Parthians, was productive of many misfortunes, and his imprudence in returning in the depth of winter, merely for the satisfaction of seeing her, was attended with the loss of sixty thousand soldiers, who either perished from the severity of the season, or the incredible hardships they had suffered on their long marches.

On his return to Syria he retired to the castle of Leucecome, between Sidon and Berytus, and there passed his time in revelling with the queen of Egypt, without expressing the least concern for the loss of his troops. As, however, he deemed it necessary to pacify the soldiery, who justly complained of their accumulated sufferings, he ordered some clothes and money to be distributed among them in Cleopatra's name, and then returned to Alexandria with the idol of his affections.

The kings of Parthia and Media having quarrelled, in the mean time, respecting the division of the booty which they had taken from the Romans, the latter sent ambassadors to Antony, offering to join him against the Parthian with all his forces. At the same time intelligence arrived that the Parthians had revolted against their sovereign, and were all in the utmost confusion; in consequence of this, Antony hastened into Syria to embrace the opportunity of revenging himself upon a formidable enemy. But Cleopatra, hearing that Octavia was come as far as Athens,

in her way to Antony, and fearing that the virtue, wisdom, and gravity, of that justly celebrated lady might recal the triumvir to a sense of duty and honour, employed various arts to make herself look pale and dejected, and then wrote to her credulous lover, that his absence had materially affected her health, and that she must inevitably die if he refused to return. Antony immediately hastened to the arms of his mistress, and was so deeply affected by her tears, blandishments, reproaches, and vows of everlasting love, that he consented to relinquish his projected expedition, and to command Octavia to proceed no farther, but to wait for him at Athens.

Early in the ensuing spring Antony set out for Syria, with an intention to march from thence into Parthia. Before he commenced his journey, he bestowed Cyrene, Cyprus, Cœlo-Syria, Ituria, and Phœnice, with great part of Crete and Cilicia, upon Cleopatra. But this lavish bounty not satisfying her insatiate ambition, she earnestly solicited him to put to death Herod, king of Judea, and Malchus, king of Arabia-Petræa, that their dominions might be transferred to her. This wicked request proved unsuccessful; but Antony, to pacify her, consented to give her that part of Malchus's kingdom which bordered on Egypt; and out of Herod's, the territory of Jericho, with the balsam gardens. The queen having obtained these important grants, accompanied her lover as far as the Euphrates, and returning by way of Apamea and Damascus, came to Jerusalem, where she was sumptuously entertained by Herod. During her stay in that city she had the audacity to feign an affection for the king, and acted so unbecoming the character of her sex, that Herod formed a design

to

to assassinate her, but being dissuaded from so dangerous an attempt, he continued to entertain her with all possible respect, and attended her in person to the frontiers of her kingdom.

Antony, who, in defiance of the most solemn oaths and promises, had taken Artabazus, king of Armenia, prisoner, and reduced his country, now hastened back to Egypt, and entered Alexandria in a triumphal car, preceded by the trophies of his victory and by the most illustrious captives. Cleopatra waited to receive him in the forum, being seated on a golden throne, which was placed on a scaffold overlaid with silver, and surrounded by the chief lords of her court. The unfortunate Artabazus was brought before her in golden chains, and with him the other prisoners of distinction; but on being commanded to kneel before her, they peremptorily refused their compliance. B. C. 33.

A few days after his arrival, Antony summoned a general assembly of the Alexandrians, to meet in the gymnasium, and there made a public oration, in which he proclaimed Cesario, the son of Cleopatra, and Julius Cæsar, king of Egypt and Cyprus, in conjunction with his mother; to Alexander he gave Armenia, Media, Parthia, and the other eastern countries from the Euphrates to India, when they should be subdued; to Cleopatra, the successor of Alexander, he promised Libya and Cyrene; and to Ptolemy, whom he surnamed Philadelphus, he presented Phœnicia, Syria, Cilicia, and all the countries of Asia Minor from the Euphrates to the Hellespont, conferring on each

* Alexander, Cleopatra, and Ptolemy, were the children of Antony and Cleopatra.

of the children the title of king of kings. To complete the absurdity of his conduct, he obliged his queen to take the name of Isis, himself assuming that of Osiris, and from that time they both appeared in public in the dress that was deemed peculiar to those Egyptian deities.

As soon as the season allowed him to take the field, Antony commenced his march into Parthia, and advanced as far as the banks of the Araxis, when he received intelligence that Octavius had enflamed the minds of the Roman citizens against him, and was making such preparations as seemed to indicate an approaching rupture. This news induced him to relinquish his intended expedition, and having detached Canidius, one of his lieutenants, with sixteen legions to the coasts of the Ionian sea, he immediately hastened to Ephesus, that he might be able to act in case of a war, which there was great reason to expect. Cleopatra obtained permission to accompany him in this journey, notwithstanding the remonstrances of all his friends. From Ephesus he removed to Samos, and from thence he sailed to Athens, spending the greatest part of the year, according to his usual custom, in luxury and voluptuousness. During his stay at Athens he entertained a suspicion that Cleopatra, notwithstanding her pretended affection, had a design upon his life, and therefore he would not partake of any dish at her banquets till it had been tasted by some other person. The queen, in order to obviate his fears, and at the same time to prove how ineffectual all his precautions would be if she really meditated his destruction, caused all the flowers to be dipped in poison which composed the garlands that were to be worn by Antony and herself at the next feast.

When

When the triumvir was in the height of festivity, Cleopatra proposed drinking the flowers of their garlands, and Antony admiring the frolic, threw some of them into his wine, and was on the point of swallowing them, when the queen seizing him by the arm, told him the flowers were poisoned, and that she, against whom he had been so guarded, had prepared the poison. She then commanded a condemned criminal to be brought in, and caused him to drink the wine in Antony's cup, which immediately terminated his life.

In compliance with the advice of some of his partisans, Antony declared war against his former colleague, who was now employed in stirring up the Romans against him; and at the same time sent a divorce to Octavia, whom he ordered to be driven forcibly from his house at Rome. His preparations for the war were so far advanced that an *immediate* attack upon his adversary would in all probability have been attended with signal success, as Octavius was not then in a condition to withstand his forces either by sea or land; but in this as in every other affair of importance he was immersed in misfortune through his ill-fated passion, for instead of leading his valiant soldiers to the field while they might reasonably have expected the victory, he continued to banquet and revel with Cleopatra as if in the most peaceable times. Whenever he appeared in public she was with him; even in the administration of justice in the forum she was seated by his side; he always addressed her with the title of queen and sovereign; and frequently followed her on foot among the eunuchs, while she was drawn through the city in a stately and magnificent chariot. In fact, she had gained so entire an ascendency over him

him that she entertained the hope of becoming queen of Rome.

B. C. 31. Octavius having prepared a powerful fleet and army, declared war* against the queen of Egypt, and as soon as the season would permit, the two armies prepared for engagement, and the fleets put to sea. After several encounters, Antony was persuaded by Cleopatra to put the whole to the issue of a sea fight, though Canidius remonstrated on the impolicy of incurring such a risk. This memorable battle was fought at the mouth of the Ambracian gulph, near the city of Actium, in sight of both armies. The victory, being disputed with great vigour and resolution, was for some time doubtful, but the ridiculous timidity of Cleopatra induced her to draw off the whole Egyptian squadron, consisting of sixty large vessels, in the middle of the engagement; and her ill-fated lover immediately followed her, to the astonishment of all the spectators.

Next day Octavius detached a squadron of his best ships in pursuit of the fugitives, but they soon returned to the fleet without executing their commission, and Cleopatra and Antony arrived safely at Tænarus in Laconia. Antony had been taken on board the queen's ship as soon as he came up with it, but he refused to see the author of his misfortunes during the voyage. On his arrival at Tænarus, however his anger was appeased by the mediation of Cleopatra's women, and he again treated that faithless princess with his accustomed respect and fondness.

* Octavius caused the war to be declared only against Cleopatra, to avoid offending Antony's friends, who were very numerous and powerful at Rome.

From

From Tænarus, Antony sailed to Libya, where he had left Pinarius Scarpus, with a considerable body of troops, to defend the Egyptian frontier on that side, but on his landing he had the mortification to find that Scarpus, and all the forces under his command had revolted to Octavius. The only resolution therefore he could now take, was to follow Cleopatra to * Alexandria: where he found her engaged in a very extraordinary undertaking. To avoid falling into the hands of Octavius, who, she was well aware, would follow her into Egypt, she commanded all her ships in the Mediterranean to be carried to the Red sea, over an isthmus of seventy miles, for the purpose of transporting herself and all her treasures beyond the enemy's reach. But the Arabians who inhabited that coast having burnt all the vessels, she was obliged to relinquish her design.

The extremity to which she was now reduced effected a total change in her projects, and she instantly formed the base resolution of sacrificing Antony to his inveterate foe whom she now regarded as her conqueror. She accordingly prevailed on her deluded lover to send proposals of peace to Octavius; and joined her deputies in the same embassy; but gave them private instructions to treat separately for herself. Octavius refused to admit Antony's ambassadors to his presence, but Cleopatra's were dismissed with a favourable answer.

* Cleopatra fearing lest the knowledge of her misfortunes should excite her subjects to a revolt, entered the harbour with emblematical ornaments on her ships as if she had obtained a signal victory, and when by this artifice she had obtained admission into her metropolis, is he ssued orders for the execution of all those persons who were averse to her measures.

Antony

Antony, on his return from Libya, was so deeply overwhelmed with distress by the treachery of Scarpus, that he was with difficulty prevented from rushing into the arms of death, and on his landing, retired to a country-house on the banks of the Nile, in order to sequester himself from Cleopatra, and all his former companions. But as nothing could erase from his wounded heart the recollection of his beloved queen, he soon quitted his retreat, and returned to Alexandria, from whence he again sent deputies to demand life of Octavius upon the shameful condition of residing at Athens in the capacity of a private person; provided Cleopatra and her children might retain the government of Egypt.

This deputation proving equally unsuccessful with the former, Antony seemed determined on extinguishing the recollection of his past troubles, and the apprehension of his approaching destruction by immoderate luxury and voluptuousness: Cleopatra and he regaled each other alternately, and strove to exceed each successive entertainment in splendor and magnificence.

Octavius being extremely anxious to get the queen of Egypt within his power, that he might adorn his triumph with her person, and discharge his debts with her immense treasures, sent her several assurances of protection on condition that she would kill Antony, whom he styled the author of all her misfortunes: Cleopatra peremptorily refused to embrue her hands in the blood of her lover, but at the same time consented to deliver his person and the kingdom of Egypt into the enemy's hand. In consequence of this promise the city of Pelusium was betrayed to Octavius, though well fortified and garrisoned, while Antony

tony was gone to lay siege to Peritonium, the key of Egypt, on the western side. Antony, frustrated in his designs and defeated with the loss of his whole fleet, hastened to Alexandria to defend his beloved queen and her metropolis from the fury of Octavius. On his arrival he found Cleopatra employed in removing her jewels and most valuable effects to a monument which she had formerly caused to be built near the temple of Isis. Upon being questioned respecting this removal of her treasures, together with a great quantity of aromatic wood, flax, perfumes, &c. she answered, that if the town should be taken, she would there raise a funeral pile and consume herself with her riches in the flames to disappoint the enemy of his expectations. This, however, was a mere stratagem to conceal her perfidy from Antony, and to obtain some more solemn assurances of favour from Octavius.

The enemy having in the mean time advanced with great marches, encamped in the hippodrome, hoping soon to make himself master of the city, by means of the private intelligence which he held with Cleopatra. Antony, who was ignorant of the queen's intrigues, made a vigorous sally, and threw the besiegers into great disorder; but this was the last effort of his expiring valour, for instead of improving his advantage, or providing for his personal safety, he presented himself in his armour before Cleopatra, and amidst the acclamations of the Alexandrians, prostrated himself before her throne, recommending to her favour one of his soldiers who had distinguished himself on that occasion in a very eminent manner. The queen immediately sent for the soldier, and in the presence of the whole people presented him with a suit

struck his flag and surrendered his whole for
compliance with the orders of his royal mist

This treason convinced Antony of the sin
of those friends who had warned him of
patra's perfidy, and opened his eyes to the
extent of his misfortune. Frantic with
perplexity, and despair, he challenged Oc
to decide their quarrel by single combat; b
young Roman, smiling at the proposal, re
that if Antony was weary of his life, there
means enough in Alexandria to give him

Upon the receipt of this contemptuous me
Antony hastened to the palace, in order to
her Cleopatra to his just resentment; bu
cluded his fury by a timely flight, and, l
shut herself up in the above-mentioned r
ment, with three attendants, caused it to be
lished that she had killed herself, to avoi
horrors of captivity.

This artifice hastened the dreadful catast

apartment with a faithful slave, who had engaged to kill him when the extremity of his affairs should require that mournful office, and, reminding him of his promise, commanded him to run him through the body; but the affectionate Eros, unable to murder his beloved master, stabbed himself to the heart, and sunk lifeless at his feet. Antony immediately fell upon his sword, and gave himself the wound of which he afterwards died. At that moment one of the queen's officers came to contradict the account of her death, and found him weltering in his blood. Antony, hearing that his beloved Cleopatra was alive, suffered his wound to be dressed, and caused himself to be carried to the monument. The queen would not permit the gates to be opened for his admission, lest she should be surprised by the enemy, but, having ordered her servants to fasten him to some ropes which hung from the top of the monument, she drew him up, with the assistance of her two women. Never was there a more affecting sight. Antony, bathed in his blood, struggling with death, stretching out his feeble arms, and turning his dying eyes to Cleopatra, as if conjuring her to receive his latest breath, was dragged up in the air; while the object of his dear affection pulled the cords with trembling hands and distorted features, for the poor satisfaction of seeing him die in her arms.

When she had, with much difficulty, drawn him up to her, she laid him upon a bed; tore her garments to stop the bleeding of his wound; bedewed his face with a profusion of tears; called him by the most endearing epithets; and cut off his hair, according to the superstition of the Pagans, who believed B. C. 30.

this to be a relief to any person who died a violent death. Antony, seeing the queen's affliction, endeavoured to comfort her by observing that his defeat was honourable, since it was no disgrace for one Roman to be vanquished by another; and that his death was rendered felicitous by her kind attentions: he advised her to save her life and kingdom, provided she could do it with honour, and warned her to trust none of the conqueror's friends, except Proculeius. The exertion which attended these words was too powerful for his strength, and he closed his eyes in death at the moment that Proculeius arrived from the enemy's camp.

Octavius, who had received intelligence of all that passed, and had shed some tears at the sight of the sword with which Antony had wounded himself, commissioned Proculeius to get the queen into his hands: but she refused to surrender herself, unless he would promise in his master's name that her children should enjoy the kingdom. He being unable to accede to these terms, reported the ill success of his conference to Octavius, who immediately sent Cornelius Gallus, a man of great learning and eloquence, to persuade her to confide in his clemency; Gallus accordingly went to the gate of the monument, and, speaking to her through the crevices, engaged her attention while Proculeius scaled the wall, and entered, with two officers, at the place where Antony had been taken in. When Cleopatra saw him appear she drew a dagger with an intent to stab herself, but Proculeius running swiftly to her, forced the weapon from her hand, and shook her robes lest she should have concealed any poison in them; he then

then assured her, in general terms, that she might safely rely on Octavius's good-nature; and immediately dispatched a messenger to inform him that the queen of Egypt was his prisoner. The victorious Roman was overjoyed at this important news, and detached Epaphroditus, one of his freedmen, to guard her carefully, and prevent her from making any attempt upon her own life: injoining him at the same time to treat her with all possible respect and complaisance.

He now approached the city of Alexandria, and, finding the gates open, went with Arius, a native of the place, who had been his preceptor, to the gymnasium, where he ascended a tribunal, and made an eloquent harangue to the citizens, in which he told them that he freely pardoned them in regard to their god Serapis, on account of the beauty of their city, and for the esteem which he had for the merit and abilities of Arius.

Cleopatra, having in the mean time obtained permission to bury Antony, caused the body of her unfortunate lover to be embalmed in the most costly manner, and deposited in the burying-place of the kings of Egypt.

Octavius deemed it improper to intrude upon her privacy during the first days of her mourning: but when the violence of her grief had subsided, he was introduced, by her own permission, into her chamber. He found her extended on a little bed, in a very simple and negligent manner: her hair was dishevelled; her visage haggard; her eyes swoln by excessive weeping; and her bosom covered with wounds and bruises: yet, though so grossly disfigured, she did not despair of inspiring her youthful conqueror with the same senti-

ments as had formerly enflamed the hearts of Julius Cæsar and Marc. Antony. With this design she threw herself at his feet, and exerted all her charms in depicting the situation of her affairs: all her arts were employed to no purpose, for Octavius did not appear to be affected either with her person or conversation, but merely advised her to take courage, and to rest assured that his intentions were equitable. She was far from misconstruing this inauspicious coldness, yet she dissembled her concern, and put an inventory into his hands of all her moveables, jewels, and revenues. Seleucus, one of her treasurers, then present, accused her of concealing part of her most valuable effects; in return for which affront she flew towards him, and seizing him by the hair, gave him several blows on the face. Then turning towards Octavius, she demanded whether such treatment from a servant was not insupportable; and acknowledged that she had reserved some jewels for a present to his wife and sister, that through their intercession she might receive some alleviation of her misfortunes. Octavius, supposing from this discourse that his prisoner had relinquished all thoughts of suicide, gave her free permission to dispose of the jewels in what manner she thought proper; and, having promised to treat her with more generosity than she expected, quitted the apartment.

Cleopatra, being now convinced that she was designed as an ornament to the victor's triumph, firmly resolved to avoid approaching infamy by a voluntary death, and devoted her thoughts entirely to the execution of that design. In hopes of deceiving the vigilant Epaphroditus, who never suffered her to go out of his sight, she obtained permission

permission to pay her last respects to the memory of Antony: she bathed the tomb with her tears, covered it with flowers, and, with many expressions of grief, performed such ceremonies as were practised among the Egyptians on similar occasions. But Epaphroditus kept so close to her during the whole time, that she had no opportunity of attempting any thing on her own life.

Upon her return she commanded a sumptuous entertainment to be made, and exhibited an uncommon degree of vivacity during the feast. In the height of her apparent mirth, she rose from table, and wrote a letter to Octavius, which she requested Epaphroditus to deliver with his own hands immediately. Having by this artifice delivered herself from the observation of Cæsar's freedman, she retired, with two female attendants, to her chamber, where she dressed herself in her royal robes, lay down on her bed, and asked for a basket of figs which one of her faithful servants had brought her in the disguise of a peasant. Among the figs was concealed an asp *, which she applied to her left arm, and, sinking immediately into a lethargy, she expired in the arms of her maids.

Octavius, having found by Cleopatra's letter that she had resolved to destroy herself, immediately dispatched some of his friends to see what had happened, and to prevent, if possible, the accomplishment of her purpose. These persons found the guards standing at the gate, and mistrusting nothing: but on their entering the queen's

* A kind of serpent peculiar to Egypt and Libya, and of a very venomous nature; those who were bitten by it fell immediately into a lethargy, and died without exhibiting any sensations of pain.

apartment, they found her lying dead on a bed, in her royal robes: one of her maid wise dead at her feet, and the other expir her side. Octavius, being informed of the ticulars, hastened to the apartment, and t possible means to recover his fair prisoner finding that his attempts were fruitle granted her last petition, and caused her buried with the utmost pomp in the sam with Antony.

B. C. 30. Thus died Cleopatra, in the thirt year of her age, and the twenty-se her reign. She was a woman of ordinary abilities, for she is said to have be fect mistress of the Greek and Latin lan and to have conversed fluently with Ethi Troglodites, Jews, Arabians, Syrians, Med Persians, without the assistance of an inte She retained, in the midst of her voluptuc a taste for polite learning, and erected a n cent library, which she enriched with t hundred thousand volumes taken from Per She seems to have been capable of the most attachments, but ambition was her ruling and to this she sacrificed her love, her ki and her life. In her ended the family of L Lagus, the founder of the Egyptian mo after it had retained the sceptre two hund ninety-three years, from the death of Al the Great.

After Cleopatra's decease, Egypt was to a Roman province, and governed by a sent thither from Rome.

CHAP. V.

THE HISTORY OF THE MOABITES, AMMONITES, MIDIANITES, EDOMITES, AND AMALEKITES.

SECTION I.

The History of Moab.

LOT, the progenitor of this people, was, after his father Haran's decease, brought from Ur of the Chaldees, to Haran in Mesopotamia; and placed beneath the protection of his uncle Abraham, who carried him with him into Canaan. From thence they were compelled, by a famine, to remove into Egypt: and soon after their return, they deemed it advisable to separate, as their flocks and herds were so greatly increased, that they began to experience the want of pasture and water. Abraham gave his nephew the choice of removing to what part of the country he thought proper: and Lot immediately chose the plain of Jordan, which at that time was so fertile and irriguous, as to be deemed comparable with the land of Egypt, and even with Paradise itself. In this delightful plain, Lot fixed his abode in the vicinage of Sodom, and afterwards dwelt in the city itself. But the Sodomites being overpowered by the victorious Chedorlaomer and his allies, Lot had the misfortune to be taken prisoner with all his family, and must have

have been carried away by the enemy, had not Abraham taken up arms in his behalf, and recovered all his effects. Notwithstanding this warning, and the unnatural wickedness of the inhabitants, he still continued to live in Sodom, till the offended Deity sent two angels with an express commission to destroy the place.

The heavenly messengers approached Sodom in the cool of the evening, and found Lot sitting in the gate. He, supposing them to have been travellers, invited them to his house, according to the hospitality of the eastern nations. But they had scarcely accepted his proffered accommodation, when the citizens assembled in a tumultuous manner, and demanded that the strangers should be delivered up to them. Lot, who was perfectly aware of their horrible design, endeavoured to disperse them by soft persuasions, and even consented to sacrifice his own virgin daughters to their impurity, for the preservation of his guests; but, as this offer was peremptorily rejected, and the iniquitous citizens proceeded to violence, the angels suddenly pulled their host into the house, shut the door, and struck the rioters with blindness.

In the mean time the angels acquainted Lot with the nature of their commission, and earnestly exhorted him to provide for his own safety, and that of his friends. In consequence of which, he went before day-break to his sons-in-law, and warned them of the impending danger, which they could only avoid by immediate flight, but his salutary advice was rejected.

Early on the morrow, the angels commanded Lot to depart with his wife and two daughters, lest they should be involved in the general destruction;

struction; and, on his appearing somewhat dilatory, they hastily laid hold of him and his relatives, and brought them out of the city, enjoining them to escape with the utmost speed to the mountains, and advising them not to look back lest they should be consumed. Lot, considering that the mountains were at a considerable distance, and fearing lest he should be unable to reach them in time for the preservation of his life, earnestly intreated permission to retreat to a small city near Sodom, then called Bela, but afterwards distinguished by the name of Zoar. The angels readily granted his request, and assured him, their commission should not be executed till he had reached the place. Immediately after sun-rise, the threatened retribution descended on the inhabitants of Sodom and Gomorrah: and Lot's wife, unmindful of the angel's express command, looked back, and was instantly changed into a pillar of salt.

Lot soon quitted Zoar after this awful catastrophe, and went with his daughters to the mountains, on the east of the Dead sea, where he dwelt in a cave. In this solitude, the two young women dreading lest they should die childless, contrived to deceive their father, and have issue by him. They accordingly reduced their plan to execution, and from their incestuous commerce proceeded two sons, one of whom was named Moab, the father of the people now under consideration.

The descendants of Lot settled in the country bordering on the above-mentioned mountain, which some authors suppose to have been a part of Cœlo-Syria, while others affirm that it belongs to

to Arabia: and, having driven out the old inhabitants *, possessed themselves of a small tract, thence called the land of Moab, the description of which will appear in the geography of Judea.

With the customs and manners of this people, historians seem to have been but little acquainted. It is however certain, that their government was monarchical; their religion, a compound of Judaism and idolatry; and their chief employments of a pastoral nature. What language they used it is now impossible to determine; but they are supposed to have spoken a dialect of the Canaanitish or Hebrew. They sacrificed in the open air, on mountains dedicated to that service, and in temples erected to their idols: the usual victims were ram and oxen; but on extraordinary occasions their altars were stained with human blood.

B C. 1451. Balak, the son of Zippor, enjoyed the regal dignity when the Israelites were encamped in a part of their own acquisitions, called "The Plains of Moab." This prince, alarmed at the approach of a strong and victorious people, whom he was in no condition to resist, dispatched messengers in quest of Balaam, a famous prophet, or diviner, in whose prayers and imprecations the Moabites had great confidence: requesting that he would come without delay, and curse the tribes who had occasioned such uneasiness to the king and his counsellors.

* The first inhabitants of this land were the Emims, a people of extraordinary strength and stature, having been much weakened by the invasion of Chedorlaomer and his allies, they became an easy conquest to the Moabites, who took possession of their country.

Balaam

Balaam desired the messengers to stay with him that night, that he might enquire of God whether he should accede to their desire; but, being commanded not to go, nor presume to curse a people who were the especial favourites of the Almighty, he told them next morning that he durst not transgress the injunction of God, and so dismissed them. On their return with this answer, Balak sent other messengers of a more distinguished quality, who might hope to allure the prophet by promises of great wealth and preferment. Balaam told them, that no wealth could tempt him to violate the Divine command. However, being anxious to gratify their master, he consulted the Almighty once more, and obtained permission to go, provided he said nothing inconsistent with the high decree of Heaven. He immediately commenced his journey, but his intentions seem to have been displeasing to God; for an angel was sent to impede his progress. The ass on which he rode, seeing an angel with a drawn sword in his hand, attempted three times to turn out of the way; and, upon being as often struck by her irritated master, God miraculously opened her mouth, and she expostulated with him for his ill-timed severity. Balaam in the heat of his resentment, paid no attention to the prodigy, but when he perceived the celestial opponent, he prostrated himself on the ground, and proposed to return home: but the angel permitted him to proceed, after warning him to say no more than God should suggest.

Having experienced the most honourable reception at the court of Balak, he went, with his royal employer, to the high places of Baal on Mount Abarim, whence he might have a full prospec

prospect of the camp of the Israelites. Balak, by the prophet's direction, buil altars, and offered a bullock and a ra each altar; and the same ceremony wa wards performed in two other places of the tain. The two first times Balaam sought chantments, in order to obtain power to c children of Israel; but without success, was positively commanded to bless them, sorely against his inclination. The thir therefore, finding that no enchantment prevail against Jacob, nor any divination Israel, he omitted his former arts; pron an emphatic blessing on the objects of hi sion, and, to the great mortification of declared that a curse should attend him w sumed to curse that happy people. The kir raged at such a disappointment, command to depart immediately; and Balaam returned but not without giving most wicked * cou Balak and the Midianites, which prove pernicious to the children of Israel.

B. C. 1343. The next action recorded of the ites is, that they were the instrum the second oppression of the Isr after their settlement in the land of Canaa that people returning to idolatry on the d

* He said that God would never withdraw his p from the Israelites, while they continued in their du therefore it would be politic in Balak to entice them atry, by sending some of his most beautiful virgins camp, with instructions to captivate their affections, an them from the object of their worship. This stratag ceeded too well; as twenty-four thousand men perishe plague, with which the Almighty chastised their inco and idolatry.

Ot

Othniel, the son of Kenez, God resolved to chastise them by the hand of Eglon, king of Moab: who accordingly invaded Israel, and kept them in subjection during the space of eighteen years: but God, upon their recurring to him with contrition of heart, raised them up a deliverer named Ehud, of the tribe of Benjamin.

Ehud being appointed by his countrymen to carry a present to Eglon, resolved to embrace that opportunity of delivering Israel from their hard oppression. Accordingly, having delivered the present, and accompanied those who had brought it as far as the quarries near Gilgal on their way home, he framed an excuse for returning to Eglon. Being admitted to the king's presence, and all the attendants ordered to withdraw, he told him that he had a message to him from God; and immediately stabbed him in the belly with a dagger he had concealed under his garment for that purpose. The servants having waited a long time after Ehud's departure, began to fear that some accident had happened to their master: they therefore forced open the door of his apartment, and found him dead on the floor with the dagger remaining in his body. Ehud in the mean time escaped beyond Jordan, and, having assembled a body of forces, attacked the Moabites on the west of the river within the borders of Canaan, and slew ten thousand of their best men; by which means he effectually freed the Israelites from the yoke of that nation.

No further mention is made of the Moabites after this event till the time of Saul, who warred against them with great success. Upon David's

accession to the crown, this people entered a confederacy against him, with several of neighbouring nations; but the celebrated Isra immediately crushed their designs, by put two-thirds of them to the sword, and redu the rest to a state of vassalage.

A. C. From this time they continued tribu ject to Solomon and Rehoboam, till the r of the ten tribes, when they became ject to the kings of Israel, though they had kings of their own who were but little better viceroys. One of these, named Mesha, Ahab an annual tribute of one hundred thou lambs, and as many wethers, with the wool. when Ahab was dead, Mesha rebelled agains son Ahaziah, whose short reign precluding attempt to reduce him, his successor Jeho with the assistance of Jeho-haphat, king of Ju and the king of Edom his tributary, made an pedition for that purpose, and took a compa seven days' march through the desert of Ed in order to effect their design by surprise. their arrival in the enemy's country, they greatly distressed for water, and their w army must, in all probability, have perished. not the prophet Elisha obtained a sudden and pious supply for them by a land flood. Moabites, having by this time assembled all forces, prepared for battle; but, on seeing water to the westward look like blood, by re of the reflection of the sun, and never susp ing that so great a quantity of water was in desert, they supposed the confederated pri had turned their arms against each other: mistake induced them to run hastily to the c

in order to take the spoil; but, on their arrival, they received so vigorous an attack, as compelled them to fly before their enemies, who chased them into the heart of their country, ravaged their lands, and demolished all their cities, except Kir-Hareseth, where the king of Moab shut himself up. Mesha, being closely pressed, sallied out with seven hundred chosen men, and attempted to escape by forcing a passage through the quarter of the Edomites: but finding himself disappointed, he took his eldest son, who should have succeeded him on the throne, and, in the height of despair, offered him for a burnt sacrifice upon the wall of the city. This inhuman action excited such horror in the confederates, that they instantly raised the siege, and returned to their own territories.

To avenge the losses they had sustained in this invasion, the Moabites entered into an alliance with the neighbouring nations against Jehoshaphat, king of Judah; and actually advanced within thirty miles of his capital before he had any advice of their design. Their attempt was, however, totally frustrated; for, upon Jehoshaphat's imploring the assistance of God, the invaders, seized with a kind of insanity, fell upon each other, and continued the slaughter with unabated fury till the whole army was literally cut to pieces.

It does not appear that the Moabites gave any disturbance to Israel for many years after this unfortunate enterprise. However, between this period and the reign of Uzziah, king of Judah, they invaded their neighbours the Edomites, and inhumanly burnt their king to ashes; for which barbarous action, God denounced severe judgments against them by the prophet Amos. On

the declension of the kingdom of Israel, seem to have retaken some of their ancient ritories from the tribes of Gad and Reu These successes elated them so much, that threatened to punish their insolence with destruction: and the prophet Isaiah foretold, two of their principal cities should be destr within three years, and the rest of their cou brought to desolation.

Subsequent to the destruction of the arm Sennacherib, the Moabites often rebelled ag his successors, and were as often reduced to dience, till at length they were completely quished by Nebuchadnezzar, into whose h their king was given, according to a predicti Jeremiah.

From this time they were subject to the g empires, and at last became incorporated the neighbouring nations who inhabit the de of Syria. Josephus has, indeed, mentioned t as a distinct people long after this period; tells us, that they were a numerous nation in time: yet it is a well-known fact, that in third century after Christ, they had lost their cient name, and were comprehended under denomination of Arabians.

SECT. II.

The History of Ammon.

THIS people, who were the descendant Ammon, the offspring of Lot and his you daughter, possessed themselves of the cou borde

bordering on the northern part of Moabitis, after having expelled the gigantic Zamzummims. This land, as well as Moabitis, is reckoned, by some, a part of Cœlo-Syria, and by others of Arabia.

The dark cloud of obscurity which hangs over the early history of the Moabites, renders it impossble to give a satisfactory account of their manners, customs, &c. They appear, however, to have been governed by kings; to have practised the rite of circumcision; and to have been principally addicted to agriculture. They, like the Moabites, were among the nations whom the Israelites were forbidden to afflict; yet neither of them could be admitted into the congregation to the tenth generation, because they refused to assist the chosen people in the wilderness, and were concerned in hiring Balaam to curse them.

Their chief deity is distinguished in scripture by the name of Moloch, and they are said to have sacrificed their children to this idol. There was a place near Jerusalem where this horrid custom was observed; it was called the valley of the sons of *Hinnom*, from the piercing shrieks of the infant victims, and *Topheth*, from a Hebrew word signifying a kind of drum, which they used among other instruments to drown the piteous cries of the sufferers.

Of their first kings nothing is accurately known but that they joined Eglon, king of Moab, against the children of Israel, and shared in the fruits of his conquest.

About a hundred and fifty years after this period, one of their kings, whose name does not occur, resolved to attempt A. C. 1144.

the recovery of the ancient * country of the Ammonites from Israel, and proved so successful in his undertaking, that he effectually reduced the land, and kept the inhabitants in subjection during the term of eighteen years. This success encouraged him to cross the river Jordan, in order to attack the tribes of Judah, Ephraim, and Benjamin; but he was utterly defeated by Jephthah, and compelled to relinquish his former acquisitions.

A. C. 1095. The next of their kings mentioned in holy writ is called Nahash. He revived the old claim upon the territory inhabited by the Israelites on the other side of Jordan, and even laid siege to the city of Jabesh. The inhabitants were so greatly alarmed at his approach, in consequence of some recent successes that had attended his arms, that they unanimously consented to throw themselves at his feet, and acknowledge him for their ruler. This submissive behaviour only served to inflame the pride of the Ammonite, who refused to receive their allegiance, unless they consented every one to the loss of his right eye, that in them he might stigmatise the whole people of Israel. The citizens replied, that if he would grant them seven days to seek for deliverance, they would submit to his terms at the expiration of that time, if none were found to espouse their cause. To this request he acceded, and, secure in his own imaginary power, anticipated the cruel satisfaction he proposed to enjoy. Early on the eighth morning,

* The Ammonites forced the Zamzummims from their ancient habitations; but they underwent the same fate in the days of Moses, as they were then dispossessed by Sihon the Amorite, and driven to the mountains.

however,

however, his camp was assaulted in three several places by Saul, to whom the men of Jabesh had sent for succour, and his army was thrown into such confusion, that the Israelites had little to do but to put them to the sword. Instead of a battle it is called a slaughter, which continued till noon, when the surviving remnant of the Ammonites was so effectually dispersed, that two of them were not to be seen together.

Nahash appears to have lived in friendship with David; for the latter no sooner heard of his death, and the accession of his son Hanun, than he sent ambassadors to the young king with a message of condolence, and an offer of continuing that amity which had subsisted between him and the late king. Upon the receipt of these compliments, Hanun, persuaded by his ignorant counsellors, treated the ambassadors in the most contemptuous manner, and sent them back to their master This base and ungrateful conduct occasioned a war, which terminated in the destruction of Hanun and his kingdom.

After the conclusion of this war no further mention is made of the Ammonites till the reign of Jehoshaphat, king of Judah, when they entered into a confederacy against that monarch with their brethren the Moabites and the inhabitants of Mount Seir, as is already noticed in the history of Moab. They were afterwards made tributary to Uzziah: but in the reign of his son Jotham they revolted: they were, however, overthrown in battle, and obliged to compound for a peace by paying a tribute of one hundred talents of silver, ten thousand measures of wheat, and an equal quantity of barley.

At length, when the Babylonian power became

so formidable as to threaten all the kingdoms of this part of Asia with subjection, they entertained thoughts of withstanding the common enemy with their joint forces; and hence, in all probability, arose that temporary amity which subsisted between Baalis, the last king of Ammon, and Zedekiah, the last king of Judah. When Jerusalem was destroyed, Baalis received all the Jews who fled for succour to his dominions; yet he exulted over the ruins of their unhappy city, and contrived the assassination of Gedaliah, whom the Babylonians had set over the poor remnant of the Israelites. This cruel behaviour was, however, soon rewarded by Nebuzaradan, the Babylonish general, who ravaged the country of Baalis with fire and sword, destroyed his chief city Rabbah, and carried him, with most of the nobles of Ammon, into captivity.

As the Ammonites lived peaceably under the great monarchies, they gradually increased in strength and number; and in the time of Judas Maccabeus were assembled against the Jews in a considerable army, under their governor Timotheus. They were, however, defeated with great loss, and the same ill-fortune attended them in their subsequent conflicts with the same enemy: till at length their city Jaser was burnt by the Jews, and those who escaped the sword were carried into captivity.

In the beginning of the second century of the Christian æra, they were again called a numerous nation; but towards the end of that period their name vanished, and they were blended with the Arabians.

SECT.

SECT. III.

The History of Midian.

IT is generally believed that this people were descended from Midian, the fourth son of Abraham, by Keturah, who received large gifts from his father, and was sent into the eastern country to live at a suitable distance from Isaac. They were in the most early times confounded with the Ishmaelites, and seem to have been so incorporated afterwards with the Moabites, that Moses almost considered them as one nation. Their religion was the same, and they were united by the ties of consanguinity, as they were descended on one side from Abraham, and on the other from Lot. They accordingly acted in concert against the children of Israel, and either associated with the Moabites or Ishmaelites, as they happened to live in the northern or southern parts of their country.

The Midianites were a very numerous race, and seem to have been divided into two classes, shepherds and merchants. The former led an itinerary life, moving up and down in tents, and driving their cattle before them even when they went to war. The latter also travelled from place to place in caravans, and left the care of their cattle to the women. Their manners must certainly have varied as much in some particulars as their mode of life: they are, however, generally represented to have been very magnificent in their apparel, and the necks of their camels are said to have been decorated with chains or collars of pure gold.

Their

duct and sentiments of Jethro, who is calle
priest of Midian, and said to have lived a
the Midianites near the Red sea.

Their form of government is represented r
as aristocratical than monarchical, yet their
were honoured with the titles of royalty.

Their learning is supposed to have inc
writing and arithmetic, with a moderate sha
geography, geometry, and astronomy: for
obvious in scripture that the use of writing
very early known in those parts among th
scendants of Abraham. The merchants m
necessity have been acquainted with some m
of calculation; and the circumstance of ther
ing trading ships in the Mediterranean so
as the days of the patriarch Jacob, affords a s
presumption that the Midianites, who were t
selves traders, and situated on the Red sea,
the art of ship-building, and consequently be
acquainted with the shores of their own sea
the contiguous coasts.

The most ancient accounts of this natio
those which relate to their unsuccessful war
Hadad, the Horite, and to their purchase of J
for twenty pieces of silver.

Many years after these transactions, Mos
from Pharaoh into Midian, and formed a
quaintance with Jethro, who gave him his d

ter Zipporah in marriage, and kept him house for the space of forty years, till h derstood that his son-in-law was appointe God to lead out the children of Israel from l age.

The descendants of Jethro were called Ker and are said to have marched with the childre Judah from Jericho into the wilderness of Ju In consideration of this assistance, the Israeli upon the taking of Hebron, rewarded them w a large portion of ground. They were warned Saul to remove from the vicinage of the Ama kites, whom he was commanded to extirpat and they possessed such abundant blessings, th they at length became wanton and presumptuou but were in the end carried into captivity by th Assyrians, together with the ten tribes of Israel.

Such of the Midianites as were implacable enemies to Israel, seem to have resided chiefly in the neighbourhood of the Moabites. Evi, Rekem, Hur, Zur, and Rebah, were all kings or chiefs of Midian when Moses vanquished Sihon the Amorite. They united with Balak in requesting Balaam to curse the sacred people; and, in pursuance of the prophet's advice, sent the most beautiful of their virgins to the Israelites, for the express purpose of enticing them to idolatry. They did not, however, long enjoy the success of their artifice; for Moses, in obedience to the divine command, reduced their cities to ashes; ravaged their country; drove off their cattle to the number of six hundred seventy-five thousand sheep, seventy-two thousand oxen, and sixty-one thousand asses; slew all the male inhabitants with the sword; and carried thirty-two thousand virgins

virgins into captivity, besides an immense quantity of riches.

About a hundred and fifty years after this event, the Midianites were again in a condition to threaten the children of Israel. They accordingly commenced hostilities, under two of their princes, called Zebah and Zalmunna, and compelled the objects of their resentment to seek an asylum in the caves and fortresses of the mountains. They then wasted the fruits of the earth, and drove off the cattle, in order to starve the dismayed inhabitants, and possess themselves entirely of the land; but after the Israelites had groaned beneath their merciless persecution for seven years, Gideon was appointed by Heaven to deliver his countrymen, and he did it so effectually, that the Midianites never afterwards presumed to contend with Israel. Zebah, Zalmunna, and their confederates, marching into the country according to their annual custom, pitched their tents in the valley of Jezreel, on this side Jordan. In this situation their camp was explored by Gideon in the night, who, overhearing one of the soldiers relate a particular dream, was encouraged to put in execution a plan which he had formed for their destruction, with only three hundred men, each armed with no other weapons than a ram's horn, and a light concealed in a pitcher. Accordingly the Midianites were alarmed, about midnight, in three several parts of their camp by the sound of one hundred horns or trumpets in each quarter, and, starting from their sleep, perceived as many lights breaking in upon them on three several sides. The sound of the horns, the glare of the lamps,

lamps, the deep gloom of the night, and the loud shouts of their disturbers, struck them with such horror and amazement, that they attacked each other in the general confusion, and a dreadful slaughter ensued. Zebah and Zalmunna found means to escape, with a body of fifteen thousand men; as did Oreb and Zeb, two princes of Midian; but the latter immediately fell into the hands of the Ephraimites, who put them to death; and by the slaughter which happened on this occasion, there fell one hundred and twenty thousand men. The kings, Zebah and Zalmunna, passed the river to Karkor, where they thought themselves in security, but were soon compelled to resume their flight by Gideon, who at last overtook them, dispersed their forces, consisting of fifteen thousand men, and made them both prisoners. On his return home, he found that they had slain his brethren at Tabor, and therefore he put them to death. Thus were the Midianites slaughtered a second time, and plundered of immense wealth, in cattle, gold, jewels, and rich attire.

Several ages after this period they were again increased to a considerable nation, and were famed for their riches, industry, and the magnificence of their tents: but in the first century after Christ their name was totally lost among the more powerful people of Arabia. Between three and four hundred years ago there was a dilapidated city which bore the ancient * name of Madian; in the vicinage of which they pretend to show the place where Moses watered his father-in-law's cattle.

* This place is still one of the stations in the pilgrimage from Egypt to Mecca, under the name of Shoaib's cave.

SECT. IV.

The History of Edom.

FEW histories are more obscure
rupted than that of Edom: yet, a
ject claims a place in the present c
most authentic and interesting parti
been epitomised and arranged in th
manner.

The Edomites were the posterity
Edom, the son of Isaac and Rebecca:
cient habitation was on mount Seir,
originally occupied by a people calle
they were first governed by dukes,
wards by kings; and their character v
a bold and enterprising race, who
anxious to distinguish themselves b
lour.

It is impossible to give a satisfact
of their religion. They probably dir
adoration towards the true God in the
their nation; but they seem to have
dually deluded into idolatrous pra
finally laid aside the rite of circumcisi

Their progress in the arts and scie
posed to have been considerable; for
constellations appears, by the book of J
been known to them. Writing anc
also mentioned by the same author;
hints are given which afford a strong p
that the secrets and beauties of nature
and many subjects of sublime knowl
cultivated among them.

When the children of Israel came into the wilderness, the Edomites are said to have been under the government of eleven dukes; but being alarmed at the approach of so formidable a people, and dreading an immediate invasion, they remedied the imperfection of their constitution by uniting under one ruler, and prepared to maintain their possessions against all foreign attempts.

To the king elected upon this occasion, or his successors, Moses sent messengers to request a passage through the land of Edom for the tribes of Israel, and to assure him of their pacific intentions. The Edomite was at first determined to keep them out of his territories by force of arms, and actually marched out to oppose them at the head of his army; but he was at length persuaded to supply them with money, and with such articles as they stood in need of, for the prosecution of their journey.

After this transaction, no further mention is made of them in Scripture till the reign of king David. It seems, however, that in the mean time they extended their dominion, applied themselves to trade and navigation, and seized on the empire of the Arabian gulph. Their commodities were exceedingly rich, consisting of fine gold, coral, pearls, and precious stones: and they soon became a very considerable kingdom.

In the height of their prosperity, however, their country was invaded by the victorious Israelites; for David, having obtained some important conquests over the Syrians, Moabites, and Ammonites, carried the flames of war into the heart of Idumea. The *occasion* of this war is passed over in silence; but the sacred B. C 1040.

historians affirm, that eighteen thousand of the Edomites lost their lives in the Valley of Salt, and that the ſurvivors were either brought under the yoke by Joab, or compelled to emigrate into foreign countries. Hadad, their minor king, was carried, by a select party, to Egypt, where he was received with all possible respect; but others took different routes: some flying to the Philistines proved a considerable accession of power to that people; and others, taking a longer way to avoid the rage of the conqueror, set sail for the Persian gulph. In fact, they were dispersed into all parts, as there was no safety for them in their native country.

Hadad, notwithstanding the ease and splendor which he enjoyed in Pharaoh's court, was unwilling to live in dependence; and, on his arriving at years of maturity, he made several attempts to recover his dominions, but without success, his subjects being kept in awe by the Jewish garrisons. He married the queen of Egypt's sister, and had a son by her named Genubath, who received a princely education in Pharaoh's palace; but Hadad, failing in his design upon his own kingdom, seems to have established himself in Syria, where the royal family bore the name of Hadad.

The Edomites, in the mean time, continued under subjection to the house of David till the time of Jehoshaphat, whom they attempted to surprise, with the assistance of the Moabites and Ammonites, but their design was rendered abortive. In the following reign they again revolted; and, having expelled or murdered their viceroy, they elected a man from among themselves to fill the vacant throne.

No

No further attempts were made upon this people by the kings of Judah for upwards of sixty years; in which time they, probably, recovered their ancient splendor. They were, however, overthrown by Amaziah, king of Judah, who slew ten thousand of their men in battle; took as many prisoners; reduced their capital, Selah, by storm, and caused the unhappy captives to be thrown from the adjacent precipices and dashed in pieces.

Soon after this event, the Edomites became subject to the king of Babylon. When the Jews were utterly ruined, and carried away into captivity, this people resolved to take ample revenge for what they had suffered in the days of king David. They, accordingly, vented their rage on the last remains of the temple as soon as the Babylonians were withdrawn, and massacred such of the unfortunate Israelites as attempted to escape. They even exerted themselves to level the whole city with the ground, insulted the God of Abraham with the most horrid blasphemies, and flattered themselves with seeing the complete extirpation of the Jewish nation.

As a just retribution for their cruel and impious behaviour, they were soon after chastised with such violent persecutions and intestine commotions, that a great part of them quitted their own country and settled in the empty land of Judea, particularly in the south-western parts. Those who remained in Edom joined the children of Nebaioth, and were called Nebateans ever afterwards: so that the name of their ancient kingdom was now transferred to that part of Judea which the refugees occupied, and which had been formerly inhabited by the tribes of Simeon

and Judah. It may be proper to add, this is the Idumea and these are the Idumeans mentioned by Pliny, Strabo, and other ancient writers.

Darius Hystaspes issued out a decree against these settlers, commanding them to restore all they had taken from the Jews; but with respect to the success of this decree historians are silent. Upon the decline of the Persian monarchy, and after the death of Alexander, they were under the government of the Seleucidæ, when they warred against their ancient enemies the Jews, but they were totally defeated by Judas Maccabeus, who sacked their chief city Hebron, forced their strong holds, and put forty thousand Idumeans to the sword.

B. C. 130. After this period they appear to have been continually agitated by wars and contentions, till they were at length finally reduced by John Hyrcanus, who compelled them to embrace the Jewish religion. They were then incorporated with the objects of their former hatred, and in the first century of the Christian æra their name was entirely lost in that of their conquerors.

SECT. V.

The History of Amalek.

THIS people were called Amalekites from their progenitor Amalek, the son of Esau's first-born Eliphaz, by his concubine Timna. They reduced very early the country which they inhabited when expelled from the land of

of Edom, and soon attained to such a heigh of power and magnificence, that their king was spoken of as far above all others; and Balaam emphatically styles them "the first o the nations." Of their religion and civil customs nothing satisfactory can be said, as these subjects are concealed by a veil of impenetrable darkness Their arts, sciences, and trade, were, in all probability, similar to those of their neighbours the Edomites, the Egyptians, and the inhabitants of the sea coast of Judea. Their government appears to have been monarchical; and their general character, that of a haughty and imperious race.

They no sooner heard that the children of Israel had crossed the Red sea, than they resolved to cut them off; and accordingly fell on the rear of that people as they were marching from Rephidim to mount Horeb. This outrage was however, severely retorted upon themselves, as Joshua, after a sanguinary battle, put them to a precipitate flight: and the God of Israel decreed "their name should be put out from under heaven."

After this transaction, they seem to have sought every opportunity of harassing the Jewish nation, till they were ripe for the excision denounced against them. They united their forces with those of Eglon, Zebah, and Zalmunna, in the hope of fully dispossessing the objects of their hatred; but their projects were all confounded by the interposition of the Almighty. B. C. 1410.

No further mention is made of this nation till the days of Saul; when they were invaded by that monarch at the head of two hundred and ten thousand men. The victorious army was commanded

manded to ravage the country, and massacre the inhabitants without distinction; but Agag, the king, was spared on account of his personal accomplishments, though his impious and tyrannical conduct appears to have brought destruction upon his subjects. He did not however long enjoy this favour; for the prophet Samuel no sooner heard that he was alive, than he sent for him, and, notwithstanding his insinuating address, and the vain hopes with which he flattered himself, that the "bitterness of death was past," hewed him in pieces before the Lord in Gilgal.

The small remnant of Amalekites who escaped the general slaughter by a timely flight, returned to their desolate country, and lived in peace, till David obtained an asylum in Ziglag from the persecution of Saul. At this time they were associated with the Geshurites and Gezerites, and are said to have been again reduced to the utmost extremity by their new neighbour, who perhaps thought it a duty incumbent on him to complete the work which his royal master had left unfinished.

A. C. 1055. To revenge this injury, the Amalekites assembled all their remaining forces, and went up to Ziglag *, which they reduced to ashes, but spared the inhabitants. Having thus succeeded to their wishes, and taken, among the prisoners, David's two wives, Ahinoam and Abigail, they resolved to secure what they had got by an expeditious return. David in the mean time received intelligence of their depredations, and set out in pursuit of them. In his way he found an Egyptian (whom they had

* David and his party were at this time absent from Ziglag.

lef

left behind in their haste), who informed him of their route, and the place where they intended to halt. David, accordingly, followed them till he arrived within sight of their camp, where they were rejoicing over the spoil. He permitted them to pass the night unmolested, but attacked them fiercely at break of day, and continued to slay them till the evening; so that none escaped his avenging sword excepting four hundred young men who rode upon dromedaries.

Thus by degrees were the Amalekites reduced, and at last the fatal blow was given them by the Simeonites; who, in the days of Hezekiah, utterly destroyed or dispersed them, and took possession of their country; by this means fulfilling the prediction of Balaam: "Amalek was the first of the nations; but his latter end shall be, that he perish for ever."

END OF THE FIRST VOLUME.

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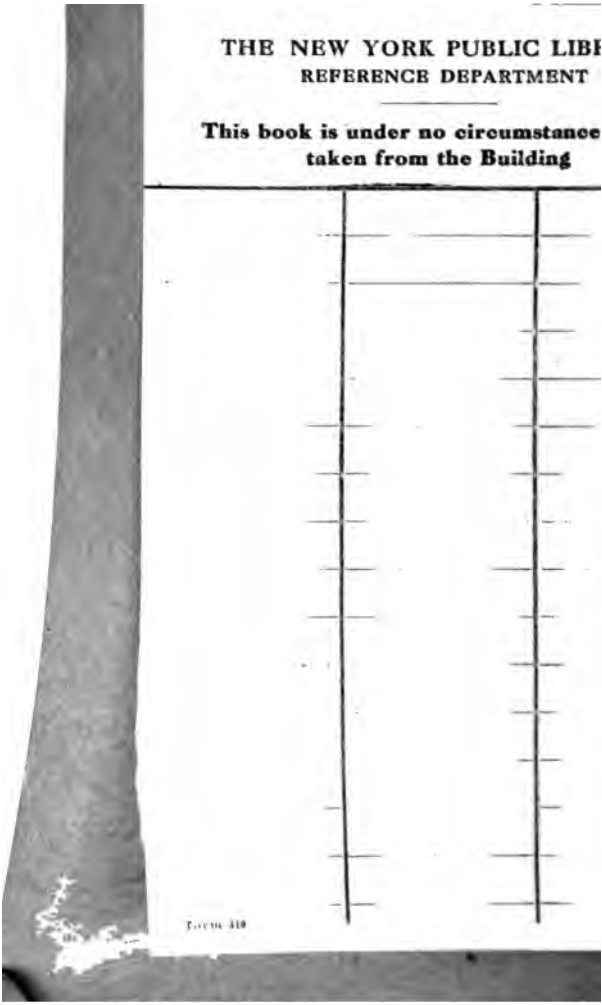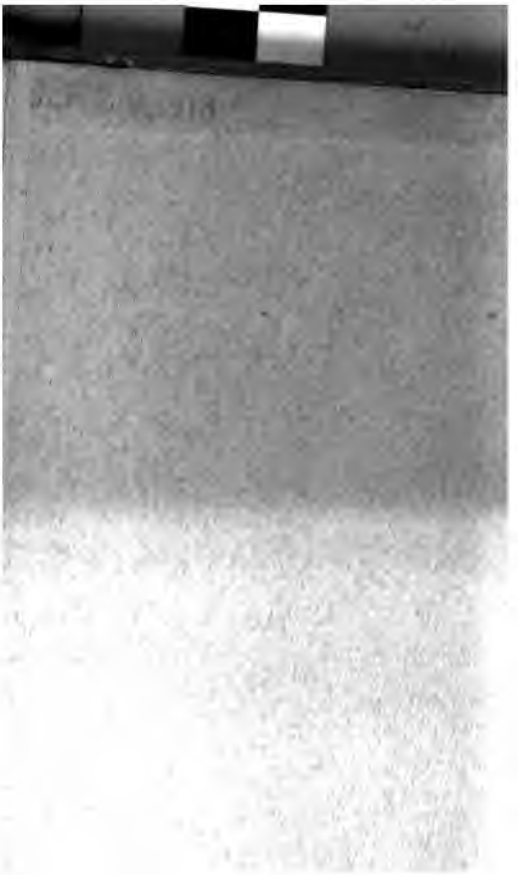
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